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50 CENTS VOL. 8, NO. 1, WINTER 1960

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Editorial:

The Puzzle of Precognition

SINCE THE DAWN of his existence, man has wanted to know the future. At various times of his religious and cultural development, he has turned to seers and oracles for enlightenment. But modern science has done little to answer the question of whether foreknowledge truly exists. Yet there is material in two fields from which research scientists can gather their data. One is the field of spontaneous phenomena; this includes precognitive dreams, hunches that have turned out to be true, and similar unplanned precognitive impressions. The second field is that of quantitative research, mainly the effort to gauge a person's ability to foretell which card will appear next on an especially designed deck.

Last December, in New York, a conference took place that took stock of historic and current research in precognition, and which sought to outline possible areas of future work. The meeting was called "The Study of Precognition: Evidence and Methods," and a detailed report on its proceedings will appear in the Spring issue of TOMORROW. I feel, however, that my readers may be interested in a few personal observations on the subject of precognition. As a medium, I have had precognitive ability attributed to me, going back over a period of many years. The New York conference on precognition was organized by the Parapsychology Foundation, Inc., of which I have the privilege of being President.

THUS, both as a medium and as a person deeply committed to the extension of parapsychological studies, I seek more knowledge on the character and scientific role of precognition. My own interest in the field stems from the fact that precognition has played a most important role in my life. I appear, in many instances,

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Tomorrow, Vol. 8, No. 1, Winter 1960. Published quarterly by Garrett Publications at 50c a copy. Annual subscription: $2 in U.S. and Canada. $2.50 in foreign countries; two years for $3.50 in U.S. and Canada, $4 in foreign countries; three years for $5 in U.S. and Canada, $6 in foreign countries. Editorial and Business Offices, 29 West 57th Street, New York 19, New York. Printed in U.S.A. Copyright 1960 by Garrett Publications. All rights reserved. Second class postage paid at the Post Office at New York, New York, under the Act of March 3, 1879.

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CONTRIBUTORS TO THIS ISSUE

NAN WARRY lives in England, after many journeys through Southern Asia and long residence in India. Her article in this issue, which reports on her firewalking experiences, originally appeared in the Toronto Star Weekly, Toronto, Canada.

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VICTOR WILSON is a veteran newspaperman of thirty years experience. He is at present news editor with the Washington Bureau of The New York Herald Tribune, and has previously been on the staffs of the Philadelphia Record and the St. Louis Post-Dispatch.

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WAINWRIGHT EVANS began his writing career with The New York Tribune and Nation's Business. More recently, he has contributed to several magazines, including The American Weekly and Family Weekly. His article "Ghost in Crinoline" appeared in TOMORROW, Spring 1959.

E. R. YARHAM is a teacher, headmaster of the Roughton Endowed School at Norfolk, England. His articles have appeared in the British periodicals Light, World Service, Prediction and Occult Review, and in the Indian magazine Aryan Path, Bombay. He contributed "Midsummer's Oldtime Mirth" to TOMORROW last Spring.

SUSY SMITH recently completed a condensation of F. W. H. Myers' classical work *The Human Personality and Its Survival of Bodily Death*. Her previous articles in TOMORROW were "The Reluctant Psychic" (Summer 1958) and "Television's Psychic Fling" (Winter 1959). She contributed two stories to a recent British anthology, *Ghosts* (London, 1959).

J. FRASER NICOL is Research Associate of the American Society for Psychical Research. He was a member of the Council of the Society for Psychical Research, London, from 1948 to 1957 and participated in the Ciba Foundation Symposium on Extra-Sensory Perception in London, 1955. Mr. Nicol's recent parapsychological researches have been in the field of

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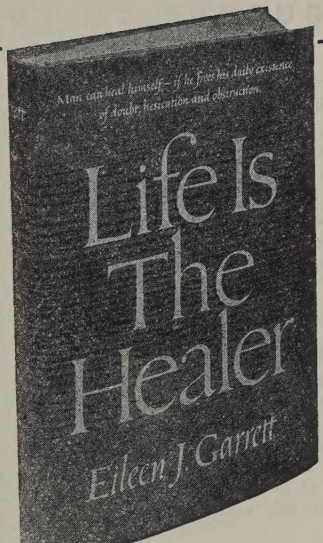

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(*continued from page* 4)
mediumistic studies, spontaneous case investigation, as well as in statistical and experimental design.

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A. S. JARMAN is well known to TOMORROW readers for his reviews and articles. His most recent contribution was "Pak Subuh: New Oriental Master' ". An article on the famous "Talking Horses" of Elberfeld, Germany, will appear in a forthcoming issue.

SHERMAN YELLEN is Associate Editor of TOMORROW and frequently contributes book reviews to its pages.

FRANCIS HUXLEY recently returned to England after a three months field trip to Haiti, which is to be the subject of his next anthropological book. He is the author of *Affable Savages* (New York, 1957). Other recent articles have appeared in the Virginia Quarterly Review and the International Journal of Parapsychology.

EDWARD S. GIFFORD, JR. is Chief Ophthalmologist to the Pennsylvania Hospital and Consulting Ophthalmologist to the Women's Hospital of Philadelphia, as well as Assistant Professor of Ophthalmology in the Graduate School of Medicine, University of Pennsylvania. Fascinated by the folklore of his science, Dr. Gifford has published numerous papers on the "evil eye" in The American Journal of Ophthalmology.

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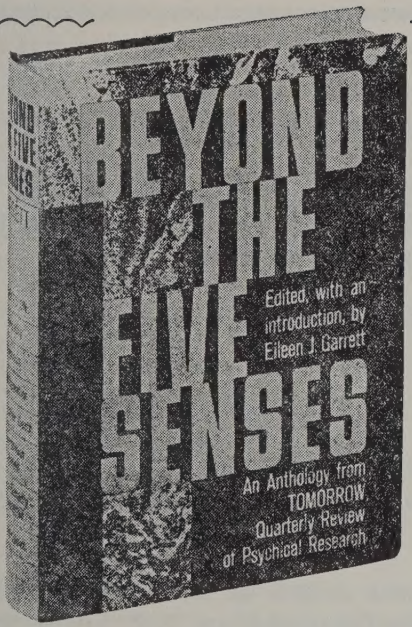

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Firewalking phenomena have been reported from Asia and Europe, but how could silken threads remain untouched by glowing coals?

I WALKED ON FIRE

Nan Warry

FORTY guests sat at the long banquet table laden with eastern fruits and sweetmeats. His Highness the Gaekwar of Baroda (India) presided with the British Resident, Sir Richard Burke and his daughter, on either side. The Maharani, in a golden sari, sat at the foot. Midway down the table the heir-apparent, in brocade coat and golden turban, faced his sister, the princess. Mingled with various state dignitaries were British officers in scarlet uniforms, and their wives in evening dress.

It was the custom of the Gaekwar, ruler of what was then the Princely State of Baroda, to entertain officers of any British regiment stationed in his domain. As the wife of an officer at this time, 1930, I had been invited to this banquet.

Halfway through dinner the Gaekwar announced we were to witness a fire-walking demonstration. "Though I have heard of these being given by the fire-walking tribes who claim descent from the fire-god, I have never seen it done," his Highness said.

He turned to one of his ministers. "Has anyone asked this man what power he invokes to do this thing?"

"Highness," the minister replied, "since he gave instructions a trench should be dug twenty feet long and three feet wide, which even now thy servants are filling with charcoal, he has withdrawn into silent prayer and spoken to no man."

I turned to the venerable Indian seated next to me and asked: "Tell me, can you explain this strange gift?"

"No one can explain such things, any more than you could explain the mysteries of your own religion. Western people also believe in miracles, do they not? This primitive race of fire walkers is fast dying out. The ordeals they inflict on themselves seem to burn up their spirit. They beget few children and die young."

At last frozen champagne, served in tall silver goblets, brought to an end the lavish hospitality of the Indian ruler. The scene below the steps loked unreal. A long pit of fire glowed crimson in the darkness. A black-robed figure stood beside it, fingertips joined, head bowed in silent prayer.

A little distance away was spread a long red carpet lined with chairs. We went down the steps towards it and took our seats. His Highness asked me to sit beside him.

Soon the heat from the trench became unbearable. The Maharani complained, and the carpet and chairs were moved back some paces. Presently the figure by the fire made a gesture, and a menial handed him a coconut broken at the tip. With this he walked slowly round the fire, at each corner pouring a little of its milk, murmuring a prayer. When the shell was dry he stood for a few moments in silence.

Bowing low before the Gaekwar he said: "All is now ready, Highness. Those who wish may walk."

"What do you mean?" asked the Gaekwar with some surprise. "Are not you going to be the first to walk? How can we trust your fire not to burn? A moment ago it was hot enough to drive us farther back."

"I am a Parsee, Highness, I may not walk. To me the fire is sacred. This gift was given me by an old man of the true fire-walking people, whose life I saved, for I am a doctor of

medicine. He bade me fast and pray for three years to obtain perfection in the gift he gave me. This I have done. The spirit of the fire has entered into me; it will not burn those who walk."

As he spoke I thought the man looked spent with exhaustion.

"How can we believe this? Who will walk first?" asked the ruler, and turned to an aide standing behind his chair. "Order the gardeners and coolies to walk," he commanded.

The attendants approached the dim crouched figures and gave the command. With yells and whimpers they scattered into the darkness, except for two who were hustled and pushed towards the trench.

Impulsively, I rose from the table and said, "Your Highness, stop these people; I will walk!"

Sacred Fire

AT that moment I had been moved by the sight of those terrified natives being dragged toward the fiery trench. But as I spoke, another emotion overcame me. I had previously experienced the mystical forces at work in India. I knew that the sun-worshipping Parsees held this fire sacred. I strongly believed that I would not be harmed by this fire.

"Dear lady, I cannot allow it," said my host. "No woman has ever walked the fire."

"You must not attempt it," cautioned the Resident. But already I had gone towards the man and followed him to the edge of the trench. As I approached it, my courage almost failed me.

"Take off your shoes," the Parsee said. "You must walk barefoot."

I removed the sandals from my stockingless feet. He took my hand and a strange calmness came over me. As I stepped down the few inches, on to the red coals, a delightful warmth seemed to envelop me.

Conscious of nothing but the hushed silence and the tiny pull my long dress gave as it was drawn over the uneven surface, I walked slowly down the length of the fire, holding the hand of the man who moved alongside, outside the pit.

I stepped out and he released my hand. The princess who was standing nearby, declared: "I, too, wish to walk."

As she moved down the trench I saw the gossamer train of her

sari pass over the glowing coals. I glanced at my own dress to see if it was singed, but it bore no sign. The princess stepped out of the pit and joined me. A sudden bursting pain made my feet throb.

"Princess, the pain is unbearable now," I complained.

"How is it that we felt nothing at the time? So far, all is well with me," she responded.

The audience was still seated. The attendant picked up our shoes and knelt at our feet to help replace them.

"I can't put on my shoes," I told my companion.

"Let us sit down," she said. "My feet, too, have started to burn."

We walked with difficulty towards the audience. The Resident rose and came to meet us.

"What is it? Are you in pain?" he asked.

With tears in our eyes we explained what had happened. The aide approached the Parsee to reprimand him, and the Indian doctor sent for oil and bandages to dress our feet. Afterwards, one of the officers drove me home in his car.

Next morning there was no pain. I dressed for riding as usual, and let my horse take its accustomed way to the deer park in the palace grounds. I seemed to have no energy for my usual gallop, and with some effort reined in my restless horse, fresh as the crisp morning. I heard a sound behind me and the prince drew up alongside. He asked if the pain had gone.

"Yes," I said, "there is nothing to show for last night's experience but thoughts full of unanswerable questions. How is the princess?"

"All is well with her. My father has scolded her for following your example, but she says she is glad she did."

"I, too, am glad," I said. "It was a wonderful experience. But did the Parsee explain why he was not wholly successful?"

The prince shrugged his shoulders. "He asked forgiveness for inflicting pain on the English lady and my sister. He said that although he was certain he had reached perfection, he obviously had not fasted and prayed sufficiently and must continue to do so. My father has let him go in peace."

Long before Zen Buddhism became the fad of a "beat generation," Japanese life incorporated mystical out-of-this-world elements

JAPAN'S PSYCHIC HERITAGE

Stanton A. Coblentz

A MAID servant in the household of Nomoto Yajiyemon, a recently deceased *daikwan,* or district governor, of Japan, was overcome by a weird spell. She shuddered; she was stricken with convulsions; and she cried out in a masculine voice, claiming not to be a girl at all, but Yajiyemon, returned from the dead, in order to reveal a plot to ruin his family and disgrace his name.

The clerks, upon hearing this, turned pale. But the presiding official, or *Saisho,* ordered that the wishes of the alleged spirit be respected. Under Yakiyemon's asserted direction, the books were audited; it was found that the clerks had entered into a conspiracy to defraud the family, which would have lost everything, and would have been banished in disgrace, had it not been for the spirit intervention.

This is but one of many ghost stories told in Japan—a story reminiscent of the celebrated Chaffin Will Case which took place in North Carolina about

1925, wherein a dead father apparently returned in dreams after several years to show the location of a previously unknown will.

Another Japanese story, which took quite a different turn, tells of a man named Rokubei, who employed a capable assistant in his business, but was dismayed to see the servant wasting away as if from some mortal illness, though no physician could say what was wrong. What had happened? Was it a case of hopeless love? Not at all!

The sufferer explained that he was haunted—haunted by an *ikiryo,* or emanation from a living person. This *ikiryo* he identified as proceeding from the wife of a certain Kihei, Rokubei's superior; this woman, it was found, hated the servant, and yet did not know that she was physically afflicting him. The problem was solved by sending the servant to another city; thereupon he recovered, though no one doubted that he would otherwise have died.

Phantoms of the Living

THIS story, strange as it may seem to us, is in accord with the psychic traditions of Japan; sometimes the phantoms of the living like the specters of the dead, have been confused with gods.

One such case is reported by Lafcadio Hearn, the celebrated English-American writer, who passed the last fourteen years of his life in Japan. In his *Gleanings in Buddha-Fields,* Hearn tells how a certain Hamaguchi Gohei, having saved the people from death in a flood, was worshipped while still living; a temple was built to his spirit, overlooked by a tablet bearing his name in Chinese text of gold; and there his soul was thought to dwell, all the while that he was living calmly with his family in an old thatched house upon the hill. His death, when it came, scarcely seemed to matter, for the people continued to worship his ghost in the shrine they had erected for him.

Such reverence is perfectly understandable in the Shinto faith, the great native religion of Japan which recognized all sorts of ghostly presences in the world about one, notably the *kami,* or deified heroes. Among these it is hard to distinguish between the gods and the disembodied spirits. Perhaps the Shinto wor-

shipper often confused the two; in any case, he worshipped the two almost as one in the shrines.

We may visualize one of these temples—an oblong building with a sharp overhanging roof, unpainted and windowless, rising to a typically Oriental peak. But the shrine, says Lafcadio Hearn, "is not so much a temple, in the classic meaning of the term, as it is a haunted room, a spirit-chamber, a ghost-house." To this building the mothers come with their children, teaching them to bow to the unseen entities. Here the lover will repair with his beloved, beseeching the invisible to break down the barriers holding them apart. Here the young and the aged, bright girls and doddering grandsires, will offer their supplications. Here cold water is poured out for the powerful phantoms, coins are thrown, and dry rice will rustle for them within a wooden box.

Ancestor Worship of Old

BUT the people would not pray only to heroes such as Hamaguchi Gohei, who had saved many from the flood; ordinary ancestors also were lifted to a plane of ghostly power and reverence. "In Shinto, as in old Greek belief," states Hearn, in *Japan: An Attempt at Interpretation,* "to die was to enter into the possession of superhuman power—to become capable of conferring benefit or of inflicting misfortune by supernatural means. . . . Only yesterday such and such a man was a common toiler, a person of no importance; today, being dead, he becomes a divine power, and his children pray to him for the prosperity of their undertakings."

So it often seemed that the dead, rather than the living, were the real rulers of old-time Japan; it was the dead whose will moulded the destiny of the people. This is part of the cult of ancestor-worship which the Japanese shared with the Chinese, embodying a belief in the ever-present existence of the deceased, who require the worship and assistance of the living and in return distribute benefits or (in case of neglect) smite with disaster. Even a casual glance at Japanese history indicates the tremendous influence of the ancestors.

In early times—such was the dread of the departed—it was the rule to abandon even the house where death had occurred. Later, mourning houses or *moya*

were built for the performance of pre-burial rites. And, in the case of emperors, huge tumuli (mounds or hillocks over graves of celebrated personages) were erected, as in various other lands; one remains today which is large enough to support a village on its slopes.

As in other lands as well, the belief arose that the dead feed upon death itself; in other words, the dead are so implacable that they require the sacrifice of living persons, whose spirits would serve them in the Beyond. Thus arose the term *higogati,* which implies "a living hedge."

We see this in the story of the ceremonies following the death of Prince Mountain-Gate, the younger brother of the Emperor Sujin, about two thousand years ago. All the attendants of the Prince were buried alive around the mound, held upright, and exposed to the attacks of the elements and of wild beasts. For several days, before death brought them release, they wept and wailed continually; and the Emperor was so horrified by their sufferings that he ordered the custom abandoned. Thereafter, clay images were substituted for the living persons.

Nevertheless, it seems that the practice, known as "death-following," persisted for several centuries after Sujin. The belief in "spirit-retainers," needed to serve the dead, was reflected for centuries in the traditions of the *samurai,* the medieval Japanese warriors, who held to a strict code of conduct. According to this code, a loyal attendant was expected to slay himself (commit *hara-kiri*) upon the death of his lord.

Though modern law is sternly set against such self-sacrifice, a case was recorded not many decades ago. The small son of a noble had died; and his faithful servant, a boy of fourteen, took his own life so that he and his master need not be separated.

The belief behind this, of course, is the same as that which underlay the *suttee,* or widow-burning, in India, as well as widow-immolation in various other lands. Without a faith in survival —though it is survival of an essentially material nature—such hideous practices would be intolerable.

As would be expected in a land with strong spirit-traditions, efforts are occasionally made for direct contact with the dead;

thus, we find the equivalents of Western mediumistic seances.

In former times, a bereaved person craving an interview with a lost husband, wife, child, or parent, might visit a Shinto or Buddhist priest. The priest, after receiving the mortuary tablet of the dead, would undertake ceremonies of purification with the aid of candles and incense; he would recite prayers, and make offerings of flowers and uncooked rice.

Then he would seize a bow-shaped instrument, and invoke the phantom with the announcement, "I have come! I have come!" Gradually, while the cries continued, the tones would change, until they had become those of the departed.

The medium, possessed by the spirit, would answer questions asked in haste. "Hurry! Hurry!" the visitant would demand, for no living person was ever more pressed for time. And when its allotted moments had passed and it had gone its silent way back to the shadows, the priest would fall down senseless from the effects of the seance.

Nevertheless, it was not considered good to summon back the dead. It was painful for them to return, and they would lose caste in the land of ghosts. The resort to mediums, therefore, was not frequent. Most contacts with the phantoms were spontaneous, as in the cases which we noted at the beginning.

Heaven and Hell

IN the old Shinto faith there was no clear idea of heaven or hell, although a certain class division in the hereafter was accepted: the souls of Mikados went to *Yomi*, of which we know little except that commoners were not admitted. It was otherwise, however, in the Ainu faith—the creed held by the occupants of the land, who inhabited it before the ancestors of the present-day Japanese crossed over to the islands from the continent.

The Ainu believed in heaven, which they imagined to be like the earth, only more glorious—a land of beauty where the people sang constantly. They also believed in hell, a region of everlasting flame and ice, located beneath fire-belching volcanoes. Likewise, they had ideas of coming rewards and punishments, including a goddess of fire who sentenced the newly dead.

The Ainu creed, of course, did not survive intact. The great religion of the masses, coexisting with Shintoism, has been Buddhism; it was to Buddhism that the bereaved would most often turn for consolation. This might seem paradoxical, when we remember that the higher Buddhist doctrines conceive of a Nirvana which (at least, to the western mind) appears identical with annihilation, with non-existence.

But, naturally, the masses were not converts to the rarefied philosophical forms of Buddhism. They found solace in simpler, more easily understood doctrines, such as the "Pure Land" conception, which pictures a paradise, like a magnified Buddhist temple, with brilliant and seductive grounds.

The "Pure Land" creed was further understandable by the rank and file in that, after a period of heaven or hell, it would permit the soul to return to earth, put on another body, and undergo once more the round of physical strife and trial on the road to perfection.

The re-embodiment, however, need not necessarily be in human form; it might be in the shape of a bird, a butterfly, a fish in the sea. One Japanese story, for example, tells of a crime committed by a certain man in killing a pheasant, which contained the soul of a departed relation.

"You Were Once a Priest . . ."

THROUGHOUT the body of Japanese literature one finds many tales that take for granted the return of a soul to another human frame. Thus, in an account by the Japanese writer Shorai Mokuroku regarding the outstanding ninth century teacher Kukai, we have these words between the teacher and the abbot of the East Hall of the Grand Dragon Temple (translation by Donald Keene):

"That night, while I sat in meditation in the hall, the abbot appeared to me in his usual form and said, 'You and I have long been pledged to propagate the esoteric teachings. If I am reborn in Japan, this time I will be your disciple.' "

We find reincarnation likewise accepted as part of the natural order of things in the eleventh century document known as the *Sarashina Diary*, by "the daughter of Tajasue." In the course of this narrative, which has been translated by Annie Shepley

Omori and Kochi Doi, the writer sees a man who seems to be the head of a temple. "You were once a priest of this temple," he says to her, "and you were born into a better state by virtue of the many Buddhist images which you carved as a Buddhist artist. The Buddha seventeen feet high which is enthroned on the eastern side of the temple is your work. When you were in the act of covering it with gold foil you died."

Turning to a somewhat later period, to the anonymous story of "The Three Priests" (probably early sixteenth century) we find the belief in reincarnation in the words of the chief character, a brigand (translation by Donald Keene): "It was because of actions in a previous existence that I had been born a human being, and, having had the rare fortune to receive a human body, I should at least have been acquainted with human feelings, even if I was not to become a truly virtuous man." We have here the old eastern idea of spiritual progress through incarnation in human form.

Again in the vein of popular belief, we observe reincarnation in "The Story of O-Tel" (from Lafcadio Hearn's book, *Kwaidan*), in which a girl who died very young returns in a new body to recognize her old lover many years later and be married to him.

Also similar is the story of Katsugoro (which is reported as a historical occurrence, though one may suspect the documentation). In this case, a child, born in 1815, claimed to remember a previous existence and to recognize its scenes and persons, identifying himself as Tozo, the son of Kyubei, a farmer of the province of Musashi. Whether or not there be any truth in the story, it illustrates the underlying currents of belief.

New Era of Skepticism

BUT has not modern Japan been developing new strands of skepticism? Undoubtedly—the modern trend has been away from the old psychical and religious convictions, both in Buddhism and in Shintoism. How, indeed, could it be otherwise, particularly since the Emperor, at the close of World War II, has denied his own divinity? Experts tell us that a real "spiritual vacuum" has existed in Japan, especially in the post-war years.

We must remember, too, that Japan is the most industrialized country of the East and that, together with Western industry, she has imported Western materialistic ideas. We may also recall that not only Occidental methods of production, but Occidental science has come to Japan; and the teachings of science bring with them an unmystical attitude.

Therefore, Shintoism, while still surviving, has itself tended to drift into the realm of the ghosts; it is doubtful if many educated Japanese today believe in animism, the Shinto idea that hills, trees, and rocks have spirits and each being and object is capable of exerting a psychic force. And as for Buddhism—among the sophisticated, it tends toward the altitudes of philosophy, rather than toward popular psychic creeds.

Nevertheless, the ancient ways of thought, which are based on a nearness to nature and a feeling of spiritual presences moving throughout nature, are not likely to disappear soon in a land in which, thanks to rigid governmental controls, almost two thirds of the soil remains forested even in this industrial age. In remote districts, the faith in psychic realities will certainly continue to persist. And in the country as a whole, this influence will continue as a great underlying and moving presence to motivate Japanese thoughts and actions for many years, albeit in subtle and unseen ways.

Hours before a terrifying earthquake hit Montana last August, the birds of Lake Hebgen took off for an unknown destination

MONTANA'S BIRDS SENSED DISASTER

Victor Wilson

COLLECTORS of bird lore will be interested in a rather extraordinary event that occurred on Lake Hebgen, Montana, on the afternoon of August 17, 1959, several hours before a terrific earthquake rocked the area.

The lake, which is formed by Hebgen Dam, twelve miles west of Yellowstone Park, is a favorite resting place for terns, gulls and other waterfowl that frequent or pass through that territory. But shortly after noon on Aug. 17, these birds began winging away. By sunset, the gently rippling waters of the lake were entirely bare of birdlife.

Not quite six hours later, the earth shocks began, rocking the mountain country of southwest Montana, killing a number of residents and tourists, and cracking the face of the dam. Luckily, the structure, which is forty-four years old, and eighty-seven feet high, did not crumple.

The question posed, of course, is whether the birds, through some sense unknown to man, had

forewarning of the quakes, concluded a dammed lake was not a safe place to be, and took off. Neither the forest rangers who reported the birds' action, nor some knowledgeable bird people in Washington, can supply an answer.

Where Did They Go?

THERE is an added fact for those interested in animal lore. Rangers, who soon after had pretty well covered the areas affected by the earth shocks, have not found the carcass of a single animal in the ravaged zones.

This does not mean that some animals were not overwhelmed and buried beneath rocky debris. There are deer, elk, moose and bear, though not in plentiful quantity, in the area, plus a myriad of smaller animals. But still — not a single dead animal has been found, according to ranger reports to the Fish and Wildlife Service of the Interior Department, and to the Division of Wildlife Management of the Agriculture Department.

Do animals have this unknown sense, too? Again, there is no answer.

Dr. John W. Aldrich, of the Interior Department, was intrigued by the flight of birds from Hebgen Dam prior to the earth shocks. So he began a search of available literature on whether birds might have foreknowledge of earthquakes. He found only one assertion that they do—but simply stated, and not factually supported. He found some other interesting data, however, in a book titled *Birds and Their Attributes,* written by Glover M. Allen, and published in Boston in 1925. This recounted that in the early days of World War I, parrots were used in military fortresses (it didn't say which side) to give forewarning of the approach of airplanes, and to detect far-off shellfire. The parrots never failed to croak a warning long before the sounds were heard by human ears, or picked up by the detection systems then in use.

Mr. Allen's book also related that in January, 1915, a naval engagement occurred between Allied and German forces off Dogger Bank, in the North Sea, between England and Denmark. The shelling was not heard by residents in land areas, some 200 miles from the action, but pheasants thereabouts suddenly rocketed away with frightened shrieks.

Somewhat similar reports of suddenly disappearing birdlife came from the Pacific during World War II engagements between naval forces or naval-air units, according to David M. Gaufin, assistant director of Wildlife Management. Usually, human ears heard nothing of these faraway battles, though the birds took off.

Some Other Sense?

DR. Aldrich asserted that both geese and peacocks are known to have extraordinarily acute hearing (or some other sense?) that enables them to detect sound at great distances. Matter of fact, he added, dogs frequently get the credit for barking an alarm to their farmer-master, whereas it was really geese or peacocks who alerted the dogs.

There is no question, Dr. Aldrich said, that our feathered friends are acutely sensitive to changes in pressure which signal weather changes. He also cited their migratory instincts, which enable them to pinpoint their destination in flights involving thousands of miles. Is this instinct passed on to them? Do they follow magnetic waves? Have they a sort of built-in radar? All these questions are unanswered.

Mr. Gaufin, a onetime forest ranger in the Grand Tetons, said he believes animals and birds, contrary to some belief, are early alerted to forest-fire dangers. True, many are destroyed in the flames. But the point is that the really vast majority high-tailed it from the danger zones in plenty of time.

People who study birds and animals believe that much more should be done along that line. They don't exactly expect that birds, say, would provide a foolproof earthquake detection system. But is there any one who can say they couldn't?

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— ALBERT EINSTEIN

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Psychic researchers call this hunch a "spontaneous phenomenon;" whatever its scientific category, a life may have been saved

DID MY HUNCH SAVE HER LIFE?

Ona Lacy Hunter

I WAS living and teaching school in a town about thirty miles from the place where my mother lived alone. One day I had a strong feeling that my mother was ill and needed me. We were very close, and she always turned to me in sickness or trouble.

I tried all day to fight off my premonition, but, instead of diminishing, it grew stronger. I'd tell myself: "It's just your imagination. Mother's all right." But deep inside, I knew she wasn't.

On that particular day, I had an adult class scheduled for the evening at the schoolhouse.

Reluctantly, I went to meet the class, but my mind was not on my work. I kept seeing my mother in bed, helpless and alone.

Finally, this vision became so compelling that I dismissed the class, pleading a headache which I really had developed in my anxiety. For a moment after my students were gone, I held my head, trying to map out a plan of action. It was long after bus

time, and I had no way of getting to my mother's home except by automobile. I had no car.

I got up and went into the office to the telephone. I called up my son-in-law and asked him to take me in his car.

He seemed astonished at my request. "Haven't you noticed the dark clouds? There's a storm coming for sure. I don't like to start now," he said. "You know how bad that road can be when there's a washing rain. I doubt if we could get there tonight."

Desperately I pleaded: "I've got to get there. I know Mother is sick and needs me terribly."

"You must be out of your head, Mom," he told me. "How would you know she's sick? You didn't hear from her."

"I just *know*," I said. "Please, try to get me there, for I feel it's a matter of death for Mother if I don't get there."

At last my sincerity impressed him, and he agreed to go. He picked me up at the schoolhouse and we started, even though thunder growled its warning.

Blocked by Storm

WE were more than half-way to Mother's when the storm hit us. I had been in storms before, but never in one as bad as this—blinding flashes of lightning were followed by crashing thunder that seemed to shake the earth. Then the rain came in torrents. It was hard for Bob, my son-in-law, to keep the car on the road with the strong wind and the tides of water sweeping against its sides.

The farther we went, the worse grew the storm. The road wound through a valley and hugged the bluffs on one side. The water washed down from the bluffs with such force it carried away everything in its path. Rock and saplings soon blocked the road.

I was stiff with fear, but I knew we could not turn back. We had to go on some way. At intervals Bob would stop the car, get out and clear the road ahead the best he could. Thus we crept along, expecting to be swept from the road into a ditch at any moment.

I prayed silently, as we plowed slowly through the debris. Once we were beyond the overhanging cliffs the road was open except for the river of water that poured across it.

We reached my mother's at last, and I found her ill indeed.

She had been in bed all day in great pain. No one had come in to do a thing for her. Bob went at once to bring her doctor. The doctor said Mother was having heart spells and probably would have died before morning had she not gotten medical assistance.

It seems to me that my hunch that day was from some unseen power. If not, what caused me to know and to go when I did?

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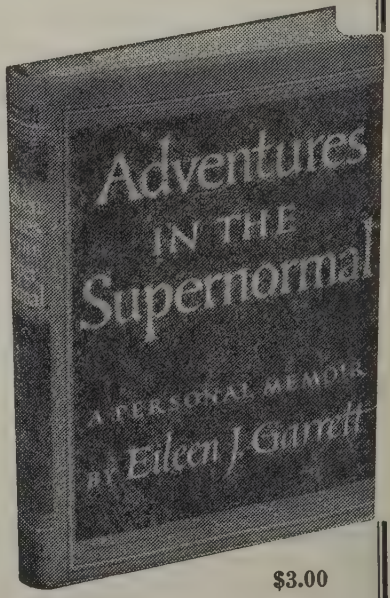

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One of the century's most distinguished philosophers felt that human experience far exceeds "the narrow 'scientific' bounds"

WILLIAM JAMES — SEARCH FOR THE UNSEEN

Wainwright Evans

IT was back in those Turn of the Century days, when William James, George Santayana, Josiah Royce, and other philosophers of like caliber, were among the glories of Harvard. A newly arrived freshman stood looking in through the front window of a Cambridge bookstore. Suddenly he realized he had company—a distinguished-looking gentleman with a beard, who began making casual comments about one of the books on display.

Neither had read it, but they went on discussing it, till suddenly the stranger said, "Let's buy it."

They got it—then walked along together, still talking, the freshman completely under the spell of this genial stranger who by now seemed to have become a companion.

Finally they stopped in front of a big house on Irving Street, No. 95; and before he realized what was happening, the boy found himself inside a big room

—a warm and hospitable place, the walls lined with books, and a fire crackling in the fireplace. In one corner was a black walnut study table, long enough for a tall man to have stretched out on. It was a scholar's workshop.

They were still talking. The young man's host wanted to know what he thought of this and that, adding his own views with a dazzling clarity that fascinated the youngster.

Hours later, when he rose to go, his host said, "By the way, what is your name?"

The boy gave it.

"Mine," said the bearded stranger, "is William James."

Whether the freshman acquired the book, deponent sayeth not. But that adventure of the Freshman and the Philosopher remains, to this day, only one of many such legends about William James at Harvard. It is of a piece with what Ralph Barton Perry said in his book, *The Thought and Character of William James,* that if a student stopped after class to ask a question, James was very likely to take him home to lunch and keep him talking afterward for hours.

Lucien Price, in *The Dialogues of Alfred North Whitehead,* tells how, as an awe-struck, hero-worshipping freshman, he made a pilgrimage to the James home, and, from the sidewalk, could see James, seated in a lawn-chair, talking with some friends. "The tones of his voice, a genial tenor or high baritone, though not his words, carried out to the sidewalk," says Price. "He could easily have been supposed to be not much different from anybody else; and this was true, and at the same time, was not true. At any rate, there sat William James in a lawn chair chatting with his friends like an affable archangel, and if I had had to choose between being given a glimpse of an archangel or William James, I certainly would have chosen William James."

Warmth and Imagination

Accounts by people who knew James may vary in detail, but they agree on certain characteristics that were completely typical of the man—his charm, his warmth, his interest in people, the outgoing, outgiving quality of his mind, the immediacy of his touch with the world he lived in, and the brilliant skill, imagination, and common sense with which he inter-

preted what he felt were the underlying realities and meanings of that world. All this gives his books their tonic quality, and marks them as a product, not of the study but of life itself, and of his zest for it. And with it all went a magic of grace that tinged all he said or did.

"Few people in their lifetime," says Margaret Knight in her book *William James,* "have inspired more affection than James. His magnanimity, his capacity for self criticism, his complete lack of pettiness; his individual and unusual blend of robustness and subtlety, of catholicity and discrimination, of wit and 'high seriousness', made him a uniquely attractive figure."

And Whitehead said of him, "William James's awareness of the wide scope and interrelations of all questions made him one of the great philosophic minds in history."

Such Jamesian highlights are worth emphasizing, not merely for the picture they give of a singularly lovable personality, but because they shed light on the overwhelming importance of the support he brought to the then highly questionable and unorthodox line of investigation which came to be called "psychical research." For a great many tough-minded skeptics and near-skeptics, James's acceptance of the genuineness of what we now call "parapsychology" created a presumption in its favor. They felt, and still feel, that if James thinks there is "something in it", then there is probably something in it.

Other brilliant men have contributed a far larger bulk of support to parapsychology than James; and these, for the most part, the more stubborn of the skeptics can shrug off without too much difficulty. But they can't shrug off James. Even if they don't go the whole distance and agree with him, they find themselves under his spell. They come to scoff and remain to think it over, with the very "scientific" feeling that what was good enough for this delightful wizard, this mighty figure in the field of empirical science and philosophic thought, might well be good enough for them. If apparently hare-brained ideas and speculations about the Unknown and the Unseen could get serious consideration from so luminous a mind, then perhaps materialistic science would do well to stop looking down its nose at them.

In short, the support William James brought to psychical research after his investigation of Mrs. Piper, the then famous trance medium, still constitutes one of parapsychology's greatest assets in its battle with an unbelieving world.

For one thing, James had a foot in both camps. He speaks the language of a tough-minded empiricism, free from any taint of cloudy metaphysics, and rooted in the soil of earthy common sense, as fluently as the best of them. He deals boldly with fact-based possibilities and probabilities; he rejects as so much "bosh" the "tender-minded" metaphysical dogmas gestated in a vacuum and divorced from life and experience. And yet he gives the "tender-minded" a break. In short, his approach is impartial, flexible— like his mind. In the argot of the prize-ring, he "rolls with the punches."

To the mechanistic scientists James said, and still says, "You tough-minded seekers after certitude drawn from the world of physical fact, I'm as tough as the best of you. Get aboard my toboggan and see where it takes us!"

"Let's buy it," he said to the boy at the window. "Let's buy it," he says to the whole skeptical, unimaginative world of exclusively material science. He could steer that toboggan with a skill seldom equalled in the whole range of modern philosophic thinking and writing.

In one of his most famous passages, written after his contact with Mrs. Piper, he said:

"For me the thunderbolt (of fact) has fallen . . . the truth itself of the (orthodox materialistic) belief decisively overthrown . . . If you wish to upset the law that all crows are black, you must not seek to show that no crows are; it is enough if you prove that one single crow is white. My own white crow is Mrs. Piper. In the trances of this medium, I cannot resist the conviction that knowledge appears which she has never gained by the ordinary waking use of her eyes, ears, and wits. What the source of this knowledge may be I know not, and have not the glimmer of an explanatory suggestion to make; but from admitting the fact of such knowledge I can see no escape . . . the trances I speak of have broken down for my own mind the limits of the admitted order of nature. Science, so far as science denies such exception-

al occurrences, lies prostrate in the dust for me; and the most urgent intellectual need I feel at present is that science be built up again in a form in which such things have a positive place."

There you have it. He went on from there. And, shining out in all he wrote, suffusing every line of it, is his view of life as a personal thing, as distinct from the orthodox scientific view of personality as an "insubstantial illusion". He considered that view a "most shallow verdict", and added this:

"The only form of thing that we directly encounter, the only experience that we concretely have, is our personal life. The only complete category in our thinking . . . is the category of personality. . . . And this systematic denial on science's part of personality as a condition of event, this rigorous belief that in its own essential and innermost nature our world is a strictly impersonal world, may, conceivably. . . . prove to be the very defect that our descendants will be most surprised at in our own boasted science, this omission that to their eyes will most tend to make it look perspectiveless and short."

That's the conclusion of his notable Essay on physical research in *The Will to Believe*. It took courage to write it, since he had a great reputation to maintain as an empirical scientist and philosophical psychologist, while a resurgent materialism was in the saddle.

"Intellectual Skylarking"

WILLIAM JAMES was born in New York January 11th, 1842. He was the eldest of five children, among them Henry James, the novelist, born in 1843. His father, Henry James, Sr., was a Swedenborgian. Having a considerable fortune, the elder James led a life of leisure. He traveled extensively, read extensively, and numbered among his closest friends Ralph Waldo Emerson, Oliver Wendell Holmes and other contemporaries of similar caliber. Probably the most important thing he accomplished was the fostering in his home of the highly stimulating atmosphere in which William and his brother Henry grew to a stature that has left its permanent mark on American culture.

The elder James believed in encouraging children to think for themselves, and he gave them

free rein in all matters intellectual. The James home life, while harmonious and demonstratively affectionate, was also an arena for uninhibited "intellectual skylarking" (as Henry James described it in later years) and verbal combat. Arguments often turned the dinner table into a battlefield. Everybody laid on with a will; mere politeness was at a premium; nobody got "mad", no feelings were hurt, and a good time was had by all.

The warm geniality, high spirits, and chronic condition of intellectual exhilaration which were among William James's outstanding characteristics were, at least in part, the result of his upbringing.

His education was informal. He studied many years in Europe with no clear idea of what he wanted to do. He dropped formal education for a time to study painting under the guidance of John LaFarge. A year later he gave that up with the comment, "there is nothing on earth more deplorable than a bad artist." He entered the Lawrence Scientific School at Harvard in 1861, at the age of nineteen. His interest in chemistry proved to be rather casual and his attendance at laboratory was "irregular", though Charles W. Eliot, later president of Harvard, was among his instructors.

Then he came under the influence of the great naturalist, Professor Louis Agassiz, and turned to the biological sciences. He began the study of medicine in 1863; dropped it in 1865 to join a specimen-collecting expedition to the Amazon; decided that kind of thing was not for him; returned to Germany, he studied and read extensively in philosophy.

Ill health, largely of neurotic origin, constantly hampered his work. He returned home after eighteen months, resumed his medical work at Harvard, and took his medical degree in 1870.

But his illness continued, and for the next three years he remained at home, doing some writing, but struggling all the time against moods of depression so acute that he thought of suicide as the best way out. He wrote vividly of that experience later in the chapter on "The Sick Soul", in *The Varieties of Religious Experience,* attributing the story to an anonymous French correspondent. "For months," he concluded, "I was unable to go out into the dark alone."

One thing that plunged him into this hell of hypochondria was the materialistic convictions he arrived at by way of his medical studies. For him such convictions were an active poison. He was now, to his deep despair, reduced to the view that thought is a mere by-product of the physical brain, and that all mental experiencies are physically produced—the so-called "automaton theory".

To him this meant that only physical treatment could cure his depression. He got away from that view through a reading of the French philosopher Renouvier, who led him to a belief in mental causation, and the conviction that he could fight off his illness by psychological means. That new-won faith in the power of ideas, combined with the power of his will and his natural strength of character put him on the road to a cure, which he achieved without outside psychiatric help. In short, he pulled himself up by his own bootstraps; and in another two years he was able to go back to work.

He became an Instructor in Physiology at Harvard in 1872. Four years later he was teaching a subject then brand new in this country, physiological psychology, and established the first laboratory for experimental psychology in the United States.

In 1876 he met a Miss Alice Gibbens, and the next day wrote a friend that he had seen "the future Mrs. W. J." They were married two years later; and his marriage proved to be one of the great turning points of his life.

His career at Harvard continued till 1907. It included the finishing, in 1890, of his great "Principles of Psychology", which ranks, not only as a psychology but as a literary masterpiece as well.

Both then and later he was wont to complain that he wrote slowly and with difficulty; but of course good writing has seldom been produced in any other way. His style was flowing, easy, rhythmic, as if keeping step with the flowing, rhythmic processes of his extraordinary mind. And this, again, is the hallmark of good writing. Another hallmark of good writing is a style shot through with vivid, justly conceived simile and metaphor; and James had that.

Later he condensed the two volumes of the "Principles" to a 400-page "Briefer Course",

known to students as "Jimmy." It became the most widely used text on psychology in English, or perhaps in any other language.

Until his death from a heart condition in 1910, he lectured a great deal. In fact, it was as lectures that he produced some of his most enduring and spirited essays. Some of the best of the lot are collected in the volume entitled *The Will to Believe and Other Essays in Popular Philosophy*. This book contained an Address to the Philosophical Clubs of Yale and Brown Universities, delivered in 1896. "Is Life Worth Living?" was first listened to by the Harvard Y.M.C.A. The Harvard Divinity Students were the first to hear "The Dilemma of Determinism," a notable defence of Free Will in what James conceived to be a pluralistic universe. Others of the same period that remain philosophical landmarks to this day are "Reflex Action and Theism", delivered before an audience of Unitarian ministers, and "The Sentiment of Rationality", delivered before the Harvard Philosophical Club. The last thing in the book is "What Psychical Research Has Accomplished", most of it delivered as the President's Address before the Society for Psychical Research. (A new edition of *The Will to Believe,* issued in soft covers by Dover Publications, includes the notable Ingersoll Lecture, "Human Immortality.")

One of the most controversial of his books is "Pragmatism", in which he offered a line of philosophical thought intended to bridge the gap between the "tough minded" empiricists and the "tender minded" metaphysicians. He considered himself a members of both these opposing camps. And his free-wheeling way of thought, did make him just that. Lucien Price quotes Whitehead as saying " . . . when the rare balance of knowledge and perception appears, as in William James—one who could communicate so much more than most—it is perhaps an advantage that his system of philosophy remained incomplete. To fill it out would necessarily have made it smaller."

Among the most important of James's writings is "The Varieties of Religious Experience", comprising the Gifford Lectures, delivered in Edinburgh in 1901-1902. In the opinion of many competent judges, it is one of the best and most objective books

ever written on Religion. It is here that James goes on record with the statement that though he does not know what the "more characteristically divine facts are, apart from the actual inflow of energy in the faith state and the prayer state," the overbelief "on which I am ready to make my personal venture is that they exist. The whole drift of my education goes to persuade me that the world of our present consciousness is only one of the many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. By being faithful in my poor measure to this over-belief, I seem to myself to keep more sane and true . . . the total expression of human experience, as I view it objectively, invincibly urges me beyond the narrow 'scientific' bounds. Assuredly, the real world is of a different temperament—more intricately built than physical science allows."

On that note *The Varieties of Religious Experience* concludes. And the importance of such a point of view for parapsychology is obvious—for psychic phenomena would surely seem to be one of those "points of contact" through which those "higher energies filter in." There is abundant evidence in the book that that is how James saw it.

The Reasonable Unknown

The net value of James's approach to the Unknown and the Unseen is that he makes it seem reasonable, sane, and sensible, and, above all, possible and probable. He makes it seem reasonable for even the most intransigent skeptic to quit hiding his head in the sand, and meet the Unknown half way—to believe what he can't prove, and yet to keep his intellectual self-respect while so doing.

In short, one of James's greatest contributions to parapsychology, and to general philosophic thought as well, is his robust stand for common sense acceptance of things not yet fully "proved". It is probably safe to say that no other writer has provided so much sane, sensible reassurance to doubting, questioning minds. He is not a niggling philosopher; and to those who

insist on niggling he says, "Stop this nonsense; come down to earth and live in a world of men, where good things happen, and bad things happen, and we all take chances, and things are pretty much what they seem to be, and where, if you know what's good for you, you are willing to lay a bet, so to speak, that there is more to this universe of physical fact than meets the eye, or that can be formulated in physical terms—realities of which we get occasional glimpse in "the faith state and in the prayer state", and perhaps in psychic phenomena.

Perhaps one of the most heartening things about James is the importance he uncompromisingly attaches to the Individual, whom he sees endowed with a substantial measure of free will in a universe where he takes real chances, runs real risks, and, in a degree, runs his own show—by no means a cosmic shuttlecock batted around in a deterministic universe, in which he ranks as a Thing rather than a Person.

And always there is the hookup with the Unknown, the Unseen. Practically everything James wrote has a bearing on this, directly or indirectly.

To pure scientific rationalism, James assigns limits beyond which it cannot go without becoming irrational. As he sees it, the demand of materialism for facts that can't be had, as a condition to belief in anything at all, is patently ridiculous, divorced from life as we have to live it.

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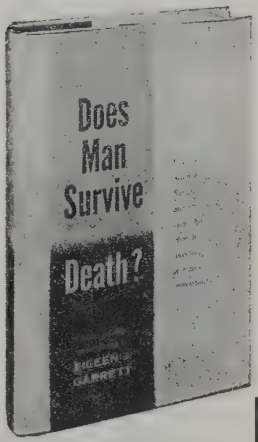

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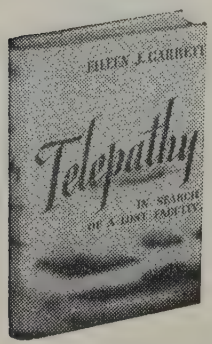

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The wells and springs that were revered in pre-historic time have retained their unique, magic qualities to this very day

SCOTLAND'S HOLY WATERS

E. R. Yarham

THE holiness of water, and its efficacy to heal and cure was one of the earliest religious tenets of man. Water-worship seems to have begun even earlier than sun-worship. Divine powers were attributed to water by the earliest civilizations. In ancient Egypt, for example, the life-giving flood of the Nile was deified in the person of Osiris.

The cult of water was, in fact, universal, and as with many other pagan customs and superstitions, which were sublimated into a purer form with the adoption of Christianity, so the rites of sprinkling, libation, and purification were likewise transformed. The virtues attributed to the spirits of the water were transferred to saints, hermits, and other religious personalities, and in this way the continuity of the sacred rites was assured.

Holy wells and sacred springs are found all over Britain, notably in Scotland, where at one time they were resorted to by all classes. It was possible, indeed,

to find healing waters that were declared to be efficacious for almost every complaint. A remarkable instance of the survival of the pagan worship of stones, which had to be forbidden by the Christian Church as late as the year 1018 A.D., was seen at the Holy Pool of Strathfillan, in Perthshire. This was regarded as the Scottish Bethesda, and for centuries the sick gathered nine stones from it, then three times circled three cairns close by, and deposited the stones as offerings.

The leaving of a piece of clothing was a once world-wide custom, and this gift to the city of the waters supplanted the more primitive and cruel offerings of human sacrifices. A notable Scottish well was that of Graigie in the Blackisle of Ross, within a few yards of high-water mark.

Even during the last century it was visited by most of the inhabitants of the surrounding countryside the first Sunday morning in May. Its waters had to be taken before the first rays of the sun shone over the scene. They were reputed to cure all manner of illnesses, and devotees took small pieces of cloth as votive offerings, and they were hung on the surrounding rocks.

Holy Well

ONE of the holy names of Scotland is that of Saint Maol Rubha of Applecross, "next to Colum Cille the most famous saint of the Scoto-Irish Church." His day is August 27, and even in this century, insane people have been taken by their relatives and rowed three times around the island on beautiful Loch Maree.

The Saint's well on that island was held to have great power in cases of lunacy, and pieces of clothing of patients were nailed to a tree growing close by it. Coins were also driven edgeways into the trunk. By 1892, however, the well had dried—it was said, because it was desecrated by having a mad dog immersed in it. Crew's Well, Perthshire, was said to cure childish complaints, and there too the pilgrimage had to be made the first Sunday in May.

It will be noticed from the account of Saint Maol's well that money was sometimes left, as well as clothes. Another Scottish well, St. Queran's, became known as the "bawbee" well, for when people came to its healing waters it was customary to throw in a coin. Some 70 years back, when the waters became dirty, the well was dredged and thousands of

coins were recovered, some dating back to Elizabethan times.

On lonely St. Kilda, the well of Tobirnimbuadh was said to heal all manner of nervous disorders, and a most varied selection of offerings was left there, including not only money, but shells, pins, needles, and pebbles. At St. Thomas's Well, near Glasgow, tree offerings of tin and iron were hung.

Among the most popular of all healing waters were those of Loch Monar, Strathaven, but the odd thing was that superstition declared they were effective "for all persons except those with the name of Gordon." Why there should be this exclusive discrimination is something of a mystery.

There was a dangerous risk for the patient who tried the waters of Chadar Well on Lewis, the waters of which were supposedly beneficial to consumptives. If the cure did not begin immediately after drinking the waters, death was said to be certain after a short time!

In the past, children's illnesses were far more numerous and fatal than now, and so it is not surprising to find a large number of holy wells that were said to heal these diseases. The well of St. John, Kincardineshire, cured rickets and sore eyes, and both at Killin and Muthill are "whooping cough" wells. There is a proviso with the latter: the water must be scooped up in a horn cut from a living cow, or as tradition puts it, from "a quick cow's horn."

Cure for Baldness

AMONG other wells with curative properties was the Trinity Gask Well in Perthshire, and whoever drank of its waters was protected from the plague—an invaluable acquirement in medieval days. One wonders how often the wells of St. Mungo proved efficacious, and whether it was much visited by those who found themselves getting rather bare "on top," for it was credited with being able to cure baldness.

Another well with extraordinary properties was to be found on the island of Gigha, off Kintyre. Not only was it reputed to cure consumption and such wasting diseases, but the waters also had power over the winds. A person wishing to control the breezes had only to scoop up three handfuls of water, throwing them in the required direction three times.

One of the best-known wells, that was often resorted to in former days, was the so-called "Cheese Well," situated on the ancient drove road running between Selkirk and Carlisle. Formerly thousands of cattle passed this road between Scotland and England, and the waters were celebrated for relieving "drover's itch," really scabies with which the men were afflicted. The name was given to the well because, according to tradition, a piece of cheese had to be left as a thank-offering.

Thus, the cleansing and rejuvenative powers of water, without which life is impossible, have been emphasized and revered. Although peoples throughout the world know the importance and value of water, the beliefs and traditions surrounding Scotland's wells and springs have a charm that is peculiarly their own.

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She had been plain Mary Lurancy Vennum until she began to act and speak like another girl who had died twelve years before

THE ONE WHITE CROW?

Susy Smith

DR. Richard Hodgson, pioneer psychic investigator, took a long and exhausting train ride in the spring of 1890, covering the 1,000 miles that separate New York City from the sleepy town of Watseka, Illinois. Dr. Hodgson, one of the founders of the American Society for Psychical Research, had decided upon this journey in order to seek first-hand evidence in a puzzling and unique case: the apparent "possession" of a 13-year-old child, Mary Lurancy Vennum, by the spirit of another girl, Mary Roff, who had died twelve years previously.

One of Hodgson's colleagues and co-founder of the A.S.P.R., the philosopher-psychologist William James, had said that psychic phenomena, while elusive, were startling enough that any one of them, if fully confirmed, might turn out to be the "one white crow to prove that not all crows are black." As Dr. Hodgson left his train at the Watseka station, James' challenging remark might

well have occurred to him as the theme of his investigation. Was the Lurancy Vennum case, which had become well-known as "The Watseka Wonder," the "one white crow" that might prove the reality of human life after death?

The term "The Watseka Wonder" had first been applied to the Lurancy Vennum case by Dr. E. Winchester Stevens, a Wisconsin physician and psychical researcher, in a pamphlet published under that title. A detailed account by him had appeared in the *Religio-Philosophical Journal* in 1879. Dr. Stevens, who had witnessed some of the facts he assembled about Lurancy Vennum, and Colonel J. C. Bundy, publisher of the *Journal,* were known to be skillful and scrupulously honest investigators of psychic phenomena. Dr. Bundy had said, with reference to this unusual case: "We took great pains before and during publication to obtain full corroboration of the astounding facts from unimpeachable and competent witnesses."

First Trances

LURANCY's life, as reported by Dr. Stevens, was uneventful until the thirteenth year. She had been born near Watseka on April 16, 1864, the daughter of James J. Vennum and his wife Lurinda. Her family lived for a while in Iowa, but later returned to the Illinois town and remained there.

Lurancy, or "Rancy" as her family called her, was a normal child, until one morning in 1877 when she told her family, "There were persons in my room last night, and they called 'Rancy! Rancy!' and I felt their breath on my face."

The very next night she rose from her bed, saying that she could not sleep, that every time she tried to sleep someone came and called, "Rancy! Rancy!"

On July 11, 1877, she had what contemporaries described as "a sort of fit," and was unconscious for five hours. Next day, the "fit" recurred; while lying "as if dead," she told her family that she could see "heaven and the angels," a little brother, sister, and others who had died.

These apparent trances, often painful and occasionally passing into ecstasy, occurred several times a day up to the end of January, 1878; Lurancy was alternately wild, angry, and ungovernable and had to be kept from

damaging herself. On other occasions, she became a rigid, corpse-like cataleptic.

Mary Read Blindfolded

NOW, there were in Watseka a Mr. and Mrs. Asa B. Roff, who had only a speaking acquaintance with the Vennums, but who felt great sympathy for them, as their own daughter had suffered similar spells before her death. This daughter, Mary Roff, was born on October 8, 1846, in Warren County, Indiana. Her family lived in Indiana, Illinois, and Texas before moving to Watseka in 1859, where they built a house and settled down.

From the time she was six months old, Mary Roff had mild fits: the pupils of her eyes dilated, her muscles slightly stretched; but the condition lasted only a few minutes. The spells increased in frequency and violence until her tenth year, when she suffered four or five of them within a few days. When they ceased, she enjoyed good health until the next period approached.

When Mary Roff was 15 years old, and the violence of the fits had increased, the parents observed that her mind was affected during the melancholy periods prior to the fits. Numerous doctors of the area were called to attend her, but none of their cures were effective.

One Saturday morning, in one of her despondent moods, Mary took a knife with her to the back yard, and cut her arm terribly, until, bleeding excessively, she fainted. When she revived, hours later, she raved uncontrollably. She remained in this condition five days and nights, after which she recognized no one. She seemed to lose all her natural senses.

However, according to witnesses, when blindfolded she could read and do everything as if she saw. Although she returned to her normal condition, the fits later on became still worse, and Mary died in one of them in July, 1865.

Her death, at the age of nineteen, occurred when Lurancy Vennum was only fourteen months old. Mary Roff's mysterious illness had made her notorious in the neighborhood during her lifetime, and her alleged clairvoyant powers are said to have been carefully investigated "by all the prominent citizens of Watseka," including newspaper editors and clergymen.

Because of the unusual circumstances surrounding Mary's clairvoyant experiences, her parents had become interested in Spiritualism, and through this they had met Dr. E. W. Stevens of Janesville, Wisconsin. Mr. Roff, a highly respected man in the community, after much persuasion obtained the consent of Mr. Vennum to bring Dr. Stevens to his home, to observe Lurancy.

On the afternoon of January 31, 1878, the two gentlemen arrived at the Vennum residence. Lurancy, who insisted she was 63-year-old Katrina Hogan, sat near the stove, her elbows on her knees, her eyes staring blankly into space.

Later she modified her manner, said her name was Willie Canning, a young man who ran away from home, got into difficulty, and finally lost his life. Afterward, she flung up her hands and fell upon the floor, straight, stiff, and rigid. Dr. Stevens managed to calm her, saying that she had been controlled by "evil spirits."

"Discarnate Entities"

THE doctor then suggested to her, he reports, ideas designed to prepare the way for a "change of influence." He asked her, if she must be controlled by discarnate entities, whether it would not be better to have "higher, purer, happier, and more intelligent or rational" controls. She said she would prefer this, if it were possible. Lurancy then asked those spirits she claimed to see, to find someone who would prevent the vicious ones from returning to annoy her. She soon said, "there are a great many here who would be glad to come."

She proceeded to give names and descriptions of persons long deceased, some of whom she had never known, but who were said to be known to older people present. "But," she said, "there is one the angels declare should come, and she wants to come. Her name is Mary Roff."

Mr. Roff exclaimed: "That is my daughter; Mary Roff is my girl. Why, she has been in heaven twelve years. Yes, let her come, we'll be glad to have her come."

And, according to Dr. Stevens, that is just what happened. The next morning, Lurancy woke up mild, docile, polite and timid, apparently recognizing none of the Vennum family, and pleading to

go home. She said she was Mary Roff.

About a week after this, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, went to see the girl. As they came into view far down the street, Lurancy, who now appeared to have the personality of Mary Roff, was looking out of the window, and cried, "There comes my Ma and sister Nervie!"

This was the nickname by which Mary used to call Mrs. Alter in girlhood. (Mrs. Alter later told Dr. Hodgson that she had not been called "Nervie" for many years; it had been Mary's special name for her, while her friends had always called her "Minnie.")

As they came into the house, Lurancy embraced them, wept and cried for joy. From this time on, she seemed more homesick than before. So, on February 11, 1878, the girl was sent to the Roff's, where she greeted her "Pa and Ma" and each member of the family, with expressions of love and affection. She made it her home there until May 21, three months and ten days—for all the world a happy, contented daughter and sister, in a borrowed body.

In the Roff home, the girl knew every person Mary had known in her lifetime, from twelve to twenty-five years before. She appeared to recognize and called by name those who had been friends and neighbors from 1852 to 1865, the year Mary died. She also is reported to have recalled scores of incidents that had taken place during Mary's natural life. During all her stay at the Roff's, she seemed not to recognize any member of the Vennum family. When Mr. and Mrs. Vennum and their children visited the Roff family, she was introduced as if to strangers. After frequent visits, and hearing them often and favorably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times.

"Since I Came Back"

ONE day she met an old friend and neighbor of Mr. Roff, who had been a widow named Mrs. Lord when Mary was a girl at home. Some years later the lady married a Mr. Wagoner, and as she was in some way related to the Vennum family, and lived close by them, Lurancy had always known her as Mary Wagoner. But when the

girl now saw Mrs. Wagoner for the first time since the change of personality, she clasped her around the neck and said, "Oh, Mary Lord, you look so very natural and have changed the least of anyone I have seen since I came back."

Some days after Lurancy-Mary was settled in her new home, a Mrs. Parker, who had been a neighbor of the Roffs in Middleport in 1852, and again in Watseka in 1860, came in with her daughter-in-law, Nellie Parker. The girl immediately seemed to recognize both of them, calling Mrs. Parker "Auntie Parker" and the other "Nellie," as in the acquaintance of eighteen years before.

In conversation with Mrs. Parker, Lurancy-Mary asked, "Do you remember how Nervie and I used to come to your house and sing?"

Mrs. Parker says that this was the first allusion made to the matter; that no one else had mentioned the subject; and that Mary and Minerva did indeed, come to their house and sit and sing together. Minerva said she remembered their get-togethers well, and that they could not have taken place later than 1852, twelve years before Lurancy was born.

One evening in March, Mr. Roff asked his wife to search for a velvet head dress that Mary used to wear before she died. Mrs. Roff found the head dress and placed it on a stand, without comment. As soon as the girl came in, she exclaimed, "Oh, there is my head dress I wore when my hair was short!"

She then asked, "Ma, where is my box of letters? Have you got them yet?"

Mrs. Roff found a box, with many letters in it. As Mary began to look through it, she said, "Oh ma, here is a collar I tatted! Ma, why did you not show me my letters and things before?"

The collar had been preserved among the relics of the child, as one of the beautiful things she had made, before Lurancy had even been born.

It will be remembered that the family moved to Texas in 1857. Mr. Roff asked Mary if she recalled the move or anything about it. She answered, "Yes, Pa, and I remember crossing the Red River and seeing many Indians and I remember Mrs. Reeder's girls, who were in our company." These, we are told, were refer-

ences to actual incidents in the life of the Roff family.

Lurancy Comes Back

IN May, the girl took Mrs. Roff into her confidence; in tears, she told her that Lurancy Vennum was "coming back." Then she sat down and closed her eyes. In a few moments a startling change took place: the Lurancy personality seemed to regain control of her own body. Looking around the room, she asked anxiously, "Where am I? I was never here before."

Mrs. Roff replied, "You are at Mr. Roff's, brought here by Mary to cure your body."

She cried and said, "I want to go home."

Mrs. Roff asked her if she could stay until her family were sent for. She said, "No."

She was then asked if she felt any pain in her breast. (As Mary, she had been suffering pain in the left breast, often pressing her hand against it.) Lurancy replied, "No, but Mary did."

In about five minutes she changed personalities once again; Mary reappeared, overjoyed to find herself permitted to return.

Once, speaking to Dr. Stevens about her former life, she spoke of the time she cut her arm, and asked if he had ever seen where she did it. She proceeded to pull up her sleeve, as if to exhibit the scar, but stopped abruptly and said, "Oh, this is not the arm; that one is in the ground."

Dr. Stevens reports, "I heard her tell Mr. Roff and the friends present, how she wrote to him a message some years ago through the hand of a medium, giving name, time and place. Also of spelling out a message by another medium, giving time, name, place, etc., which the parents admitted to be all true. I heard her relate a story of her going into the country with the men, some twenty-odd years ago, after a load of hay, naming incidents that occurred on the road, which two of the gentlemen distinctly remembered."

One afternoon, Lurancy-Mary, with much anxiety, declared that her brother Frank should be carefully watched the coming night, for he would become quite ill and might die if not properly cared for. At the time of this announcement he was in his usual health, working with the Roff Brothers music band.

That evening, Dr. Stevens had been to see the family, to be fol-

lowed by a visit to a patient in the "Old Town" section of Watseka. However, about 9 P.M., Dr. Stevens returned unannounced to the home of one of Mr. Roff's neighbors, Mrs. Marsh, to stay the night. At two o'clock in the morning, Frank was attacked by a spasm and congestive chills, which almost left him unconscious. Mary urged, "Send to Mrs. Marsh's for Dr. Stevens."

"No, Dr. Stevens is at 'Old Town,'" said the family.

"No," said Mary, "he is at Mrs. Marsh's; go quick for him, Pa." Mr. Roff called, and the doctor was in fact, at Mrs. Marsh's. On his arrival at the sick bed, Dr. Stevens found that Mary had taken intelligent steps to control the case. She had provided hot water, cloths and other necessities. The doctor seconded her efforts, and allowed her to continue under his guidance.

Personalities Alternate

DURING her stay with the Roff's, Lurancy-Mary's physical condition improved. She was often invited and went with Mrs. Roff to visit other families of the city, who became satisfied that the girl was actually a rational, well-mannered child.

As time went on, the Lurancy personality occasionally emerged; the Mary characteristics at times receded into the memory and manner of Lurancy for a while; yet not enough to have the girl lose her identity as Mary, or to permit the full manifestation of Lurancy's mind.

On the morning of May 21, Mr. Roff wrote as follows:

"Mary is to leave the body of Rancy today, about 11 o'clock, so she says. She is bidding neighbors and friends goodbye. Rancy is to return home all right today. Mary came from her room upstairs, where she was sleeping with Lottie, at 10 o'clock last night, lay down by us, and cried because she must bid us goodbye."

Mary arranged that her sister, Mrs. Alter, should come to the house to say goodbye to her, and that when Lurancy "arrived" at 11 o'clock, she should take her to Mr. Roff's office, and he would go to Mr. Vennum's with her. There was some alternation of control on the way, but the final return of the normal Lurancy Vennum took place before they reached Mr. Roff's office. On arriving at her own home, Lurancy recognized all the members of

her own family and was perfectly well and happy in her own surroundings.

A letter dated December 4, 1886, from Mr. Roff to the *Religio-Philosophical Journal,* states that Lurancy Vennum continued to live with her parents until January 11, 1882, when she married a farmer, George Binning. The Roffs saw her often both before and after her marriage, until she moved further west in 1884.

Mr. Roff wrote: "At those times, Mary would take control of Lurancy just as she did during the time she was at our house in 1878 . . . Aside from this, she had little opportunity of using her mediumship, her parents being afraid to converse with her on the subject lest it should cause a return of the 'spells' (as they called them) . . . and her husband never having made himself acquainted with spiritualism . . .

"Lurancy has what might be called, perhaps, a remembrance of her old experience while controlled by the spirit. She always speaks of it thus: 'Mary told me,' or 'Mary made me acquainted,' etc. She became acquainted with several persons while Mary controlled her, . . . and when the control left her, she continued the acquaintance thus formed . . . She has never had any occasion for a physician since she left us, never having been sick since then."

Mr. Roff also stated that at the birth of her first child Lurancy became entranced, and did not recover consciousness until after the child was born.

Seven-Point Analysis

ALL of this Dr. Hodgson had read in the pamphlet and in the articles published in the *Journal.* But for verification he wished to question those who claimed to have observed the unusual events at Watseka; and he did.

In a statement published in the *Religio-Philosophical Journal* for December 20, 1890, he presented some previously unpublished data, which he had ascertained during his visit in Watseka, including the following:

1. Mr. Roff stated that Lurancy Vennum had never been in his house until she came there as Mary Roff. After looking around the house she said, "Why there's the same old piano cover." This piano and cover had been familiar to Mary Roff in another house, where Mary Roff died.

2. Lurancy referred to some peculiar incidents in Mary Roff's life almost every day, and she spoke once in detail about her stay at a water-cure place in Peoria where Mary Roff had been.

3. Mrs. Roff once said to her, "Mary, do you remember when the stove pipe fell down and Frank was burned?" "Yes." "Do you know where he was burned?" "Yes, I'll show you," and she showed the exact spot on the arm where Frank was burned.

4. Mrs. Minerva Alter said that the mannerisms and behavior of Lurancy when under the control resembled those of her sister Mary. Lurancy, as Mary Roff, stayed at Mrs. Alter's home for some time, and almost every hour of the day some minor incident of Mary Roff's life was recalled by Lurancy. One morning she said, "Right over there by the currant bushes is where Allie greased the chicken's eye." Allie was a cousin of Mary Roff, and lived in Peoria, Ill. She visited the Roffs in the lifetime of Mary, with whom she played. This incident happened several years before the death of Mary Roff. Mrs. Alter remembered it very well, and recalled their bringing the chicken into the house for treatment. Lurancy in her ordinary state had never met Allie, who had since married and moved to Peoria, Ill.

5. One morning Mrs. Alter asked her if she remembered an old dog that had died during Mary's lifetime. Lurancy replied, "Yes, he died just there," and she pointed out the exact spot where the dog had breathed his last.

6. Mrs. Robert Doyle stated that she called upon Lurancy Vennum before she was removed to the house of Mr. Roff. She said, "What's the matter, Lurancy?" The girl answered, "That's not my name. You knew me when I was a little girl. You know well enough what my name is. It is Mary Roff. Your husband's in partnership with my father, and you have a baby named for my sister Minerva." Mr. Doyle had been a partner of Mr. Roff when Mary died. The partnership was dissolved about six years later, at a time when Lurancy Vennum was six or seven years old. Mrs. Doyle had a daughter, about Lurancy's age named Minerva, after Mary Roff's sister; this child had been a mere baby when Mary Roff died.

7. When Lurancy was being taken to Mr. Roff's house, she tried to get to another house on the way, insisting that it was her home. They had to take her past it almost forcibly. This was the house in which Mary Roff had died. They shortly afterwards moved to another house, to which Lurancy was being taken.

"One circumstance which I ascertained," says Dr. Hodgson, "seemed at first sight to weaken, but on further consideration, to strengthen the evidence in favor of the spiritualistic interpretation. Mrs. Kay stated that she knew Lurancy Vennum and also Mary Roff, but that Lurancy as Mary Roff did not know her. It appeared, however that Mary Roff had not seen Mrs. Kay for two years before her death. Mrs. Kay had lived in the state of Wisconsin for two years, returning to Watseka in August, 1865, the month after Mary Roff's death, and Mrs. Kay thought she had changed in appearance somewhat during the fifteen years which had elapsed between the time of her seeing Mary Roff and that of seeing Lurancy under the control."

Dr. Hodgson tried in vain to get some direct statements from Mrs. George Binning (formerly Lurancy Vennum), but received no answer to his inquiries. He writes:

"I have no doubt that the incidents occurred substantially as described in the narrative by Dr. Stevens, and in my view the only other interpretation of the case—besides the spiritistic—that seems at all plausible is that which has been put forward as the alternative to the spiritistic theory to account for the trance-communications of Mrs. Piper and similar cases, viz, secondary personality with supernormal powers. It would be difficult to disprove this hypothesis in the case of the Watseka Wonder, owing to the comparative meagerness of the record and the probable abundance of suggestion in the environment, and any conclusion that we may reach would probably be determined largely by our convictions concerning other cases."

And so, was this the "one white crow?" Dr. Hodgson was too much the prudent scientific investigator to state his conclusion quite that boldly. He wrote: "My personal opinion is that the Watseka Wonder case belongs in the main manifestations to the spiritistic category."

Two Welsh boys had amazing success in extra-sensory perception, but at least once they were caught exchanging hidden signals

KEEPING UP WITH THE JONESES

J. Fraser Nicol

DR. S. G. Soal is the most famous psychical researcher in Europe. During many years, while he was professionally a mathematics teacher at London University, he spent much of his spare time in psychical card-guessing experiments. The cards he commonly used bore one of five pictures—Elephant, Giraffe, Lion, Pelican, Zebra. A "run" consisted of 25 trials. An agent ("sender") sitting behind a screen looked at the cards one by one. A percipient tried to guess what kind of card the agent was looking at. If only chance were operating, the percipient would get an average of almost exactly five correct "hits" per run.

If a percipient consistently averages appreciably more than five per run, he is called a "high-scoring" subject. Such people are the rarest thing in the world. In the last twenty-five years no high-scoring subject has been discovered in America. During the same period in Britain, claims to

the discovery of four high-scoring subjects have been made, all by Dr. Soal.

The first of those four subjects was Mr. Basil Shackleton (investigated during the years 1941 to 1943); the second was Mrs. Gloria Stewart (1945 to 1950). They each averaged about six or seven hits per twenty-five trials. In recent years those investigations have been criticized on two grounds: "1) That the asserted high scores might be explained on grounds of cheating. (See C.E.M. Hansel, *The New Scientist,* February 26, 1959, and S. G. Soal's reply, March 26, 1959.) 2) That the reports are incorrect and misleading. (See *The International Journal of Parapsychology,* Vol. 1, 1959, pp. 56-57.) No doubt (at least one would hope so) those matters will become the subject of active inquiry by some responsible independent group. They concern us here only as the background to the newer claims of two more high-scoring subjects now put forth in a recent book, *The Mind Readers.** Clearly when so much of the past product, so to say, is under question, some circumspection is required when viewing new offerings from the same quarter.

Dr. Soal is the sole author of the book, Mr. Bowden whose name also appears on the title page, being only one of the author's assistants, a man of virtually no previous experience in the dangerous territory of psychical research.

The American edition of *The Mind Readers,* published by Doubleday & Co. differs from the British edition (London: Faber & Faber, 1959) in three respects:

(1) The photographs are excluded.

(2) Dr. Soal's Preface is omitted. One result of this is that the tributes paid by the author to Mr. Bowden and Mrs. K. M. Goldney are dropped (although the Index of the American edition was not revised to take these omissions into account). As the only favorable opinion expressed by Mrs. Goldney was cited in the Preface, this encomium has also vanished. More serious is still another omission. The British edition contained the following statement: 'The Parapsychology

* THE MIND READERS. Some Recent Experiments in Telepathy. By S .G. Soal and H. T. Bowden. New York: 1960. Doubleday & Co. 290 pp. $3.95.

Foundation, Inc., New York, N. Y., U. S. A., who gave this research generous support, wishes us to state that it does not necessarily endorse the methods, findings or conclusions of the investigators. For these, the authors assume sole responsibility." In the American edition, this disclaimer is silently dropped. On inquiry, I am informed that the Parapsychology Foundation's permission to make this omission was never asked, and if it had been sought would have been refused.

(3) A new preface is provided by a well-known English psychologist, Sir Cyril Burt, who was not present at any of the experiments. Sir Cyril complains, with justice, that scientists are unreasonably prejudiced against telepathy. Unhappily, Sir Cyril Burt hastens to the opposite extreme. In the book itself, Dr. Soal frankly acknowledges some errors. Sir Cyril Burt turns a blind eye to these admissions and other flaws, and voices nothing but praise, from start to finish. He even believes that the supersonic whistle hypothesis 'was scrupulously ruled out," whereas the experimenters never even tested that hypothesis. While Dr. Soal confesses that these long experiments "tell us little or nothing about the nature of telepathy," Sir Cyril states that they "go far to reveal the most important factors governing these elusive phenomena." He is more royal than the king, and it appears unlikely that such uncritical enthusiasm will help the cause of psychical research.

Visits to Capel Curig

FOR more than thirty years, Dr. Soal had spent holidays as a lodger with one or other of the Jones families in the hill village of Capel Curig in North Wales. At one time he tested some of the Joneses in card-guessing, but got only chance results. Years later, in August, 1955, he tested some of the Jones children and it is about two of them that the present book is concerned. They were cousins, Glyn and Ieuan, about fourteen years old midway through the experiments. Apparently high scores are claimed for both of them (hence the plural in the book's title) but on almost all reported occasions Glyn was the "mind reader" while Ieuan was simply the agent looking at the cards. At the early sessions nothing beyond chance expectation emerged, but suddenly one day when Glyn

and Ieuan sat at opposite ends of a table with a screen between them and with Dr. Soal, the only experimenter, sitting beside Ieuan, the scores went up to surprising average of 7.38 per run.

Now there is no card-guessing situation more potent for mischief than that in which the sender and the mind reader are personal friends. Such people have ample opportunity to contrive tricks of sending and receiving and diligently to practice them in the experimenter's absence. The number and variety of tricks available are very large. In the early Jones experiments it is evident that Ieuan could have signalled to Glyn with his feet under the table. Yet Dr. Soal was so pleased with the scores that he offered the boys monetary awards to continue the good work. They would each receive one shilling when they got nine hits in a run, two shillings when they scored ten hits, and so on, the prizes doubling for each higher score. For a perfect run (25 hits) the boys would have received a total sum of £6553:12s (about $18,350).

At the next session after Dr. Soal's lavish offer, the average "telepathy" score shot up to the phenomenal average of 11.25 per run. From this time forth the boys' one interest in card-guessing was in the multiplication of their profits. In the end, the Joneses relieved Dr. Soal of hundreds of pounds (even though he reduced the standards of payments), to which must be added several free holidays for themselves and their parents in London.

Over a period of two years the experiments were continued in Wales and in London. The conditions were never again as shoddy as in the early days, but at no time were they quite sufficient to eliminate "normal causes" as the true explanation of the results. On several occasions Glyn and Ieuan were caught cheating, Ieuan transmitting the targets by means of coughs, sniffs, and the like. These tricks were easily noticed; and from then onwards the experimenters were constantly on the watch for that form of cheating and were mentally opaque to most other forms of trickery. For example, in the Jones homes the whereabouts of the other Joneses are hardly ever accounted for, and there is nothing to show that one of them sta-

tioned outside the house could not have seen the card looked at by Ieuan through a window and signalled it to Glyn.

Air of Plausibility

ANYONE reading this report straight through, will, I suggest, gain an immediate favorable impression. For the book is written with an air of great plausibility, and it is only when we come to examine it in detail that the author's high gift for persuasive writing begins to wear thin.

Thus at one time Dr. Soal was led into hypnotic experiments by Glyn's "extremely pert" sister. On that occasion and later the author was "satisfied" that Glyn was in a hypnotic sleep, yet no tests of the hypnotic state were made (none is mentioned) and there is nothing to preclude the hypothesis that Glyn was bluffing as he had done at other times.

In good weather many experiments were done on open grassy ground at the rear of Glyn's house; the boys, a considerable distance apart, were separated by a screen. Obviously, if the upper windows of the house provided a view of Ieuan and the cards, one of the Joneses behind a window could easily signal the target to Glyn. Little information is given about the house and there is nothing to preclude the simple explanation that a third Jones was taking an active part in the proceedings.

Dr. Soal realized, however, that the phenomenal scores obtained in the open air might have been due to the use of an electrical signalling set. The experimenters' visits to Wales were separated by long intervals during which preparations could have been made. Dr. Soal tells us he assured himself that electrical methods were not employed because he used to pace the ground looking for wires. Did it not occur to him that the boys might have thought of putting the wires *under* the ground? And if the terminals were perhaps no larger than a black tin tack how could Dr. Soal expect to detect them by pacing "up and down the pitch"?

Over the years a large number of experiments were performed. All of them might be easily explained away (Dr. Soal's suave assurances notwithstanding) by one or other of several simple methods of fakery. But there is one which I believe will be

judged by some as most likely to survive adverse criticism. I will therefore deal with it at some length.

Sometime in the spring or summer of 1956, Dr. Soal surmised that the boys might be using midget radio sets. This method of producing bogus telepathy is well known. A set is easily hidden about the body; in the case of Ieuan it might be concealed in his hand, behind his knee, between his legs, under his foot or in any part of the clothing, and it could be operated by slight muscular pressure; a simple code would be used for the five symbols which would be received by Glyn in the form of small vibrations from the instrument concealed about him.

Having conceived the midget radio hypothesis, the experimenter surprisingly did nothing to put it to the test until jogged into activity by Dr. E. J. Dingwall and the astronomer Professor F. J. M. Stratton, who had been thinking on the same lines. Incredibly, Dr. Soal then forewarned the boys as to what he was going to do. If they were actually involved in radio deception, they were in effect given a full fortnight to prepare their plans for thwarting the experimenters. It is difficult to believe that the chief experimenter ever took Dr. Dingwall's doubts with the seriousness they deserved. Instead of obtaining the help of first class researchers of long experience, he had only two neophytes with him on the field —his brother, Mr. C. W. Soal, and Mr. Bowden.

The boys and Mr. Bowden wore bathing costumes. Bowden sat with Ieuan at a makeshift table behind a screen of blankets and rugs. At a distance of 166 feet Glyn sat at a table with Soal beside him recording his guesses. At an angle between the two chief participants stood Mr. C. W. Soal, whose job it was to signal to the percipient whenever Mr. Bowden showed a fresh card to the agent.

Now, going back a little, if the boys were using tiny signaling instruments, whether of the radio sort *or otherwise* (see below), they would presumably carry them on their persons from the house to the field. One looks in the book to see whether 1) the boys were invigilated as they changed from street clothes to bathing trunks, or 2) they were examined and searched on the

field before the start of the experiments. Nothing is said about such precautions and one must assume they were never taken. Moreover the boys were never searched during the experiments. It is apparent that if Ieuan was in possession of a midget instrument he could have secretly operated it, as indicated above, for example, in his hand, in the crotch of his legs or under his foot in the grass. And Glyn, sitting near a strangely trusting experimenter, could just as easily have received the transmissions.

Six runs were made. The average score was 15.8 hits per run. At the end of the last run Dr. Soal says he searched and examined Glyn. *After* that, he "ran" the distance of 166 feet to Ieuan, examined his socks and bathing suit, and found nothing suspicious. But it is unmistakably obvious that Ieuan with his feet under the table could have dropped a small object on the grass and kicked it out of sight while Glyn was being searched. The author tries to forestall those criticisms by reporting that during the dangerous interval Ieuan had been "under the close observation" of C. W. Soal. But how could he keep a "close" watch on the boy when, as the book shows, at the end of the experiment C. W. Soal was 140 feet away from the boy. As for Glyn, like Ieuan, he could have used his foot in the last few trials to hide the object in the grass while Dr. Soal was busy recording the calls. Judging from the book (as we must) nobody ever searched the grass. The boys' profit for the six runs amounted to £19 ($53.20), plus some unnamed "bonus . . . for success at increased distances."

Supersonic Whistle?

THIS muddled experiment was to prove more important than appeared at the time. Shortly before the book went to press, a psychologist well known in psychical research, Mr. C. E. M. Hansel of Manchester University, pointed out that the use by Ieuan of a *supersonic* whistle, such as is used by shepherds on the Welsh hills, would be a simple method of transmitting coded messages to his cousin.

It is well known that the range of pitch which a person can hear narrows from adolescence onwards. Thus a boy may hear a very high-pitched note which to his elders is utterly inaudible.

Seventy years ago Sir Francis Galton described a whistle which he had had made to produce these supersonic notes (see his *Inquiries into Human Faculty*, 1883). Dogs, especially fairly small dogs, are highly responsive to the whistles, hence their utility to shepherds summoning their dogs from a distance. Such whistles are commonly found on the shelves of psychology laboratories.

To operate any whistle a source of compressed air is needed. This source is usually the human lungs and mouth. But a hollow rubber ball (actually used by Galton), as for example from a scent spray, can perform the same service when fitted over the whistle's mouthpiece and operated with slight muscular pressure. When he heard of Mr. Hansel's theory, Dr. Soal never seems to have thought of the ball fitted to the whistle for his reply consists of the following piece of tragically ill-timed sarcasm: "It is not sufficient for example to suggest, as Mr. C. E. M. Hansel does, that the boys used a supersonic whistle if he is not prepared to produce two boys who with whistles hidden up their noses or between their teeth can actually make the high scores without being detected immediately by an observer sitting two feet away." In fact, since the book was published, Glyn's scores have been repeatedly duplicated with the use of the concealed whistle method by Mr. Hansel and others.

Not only can successful sittings be explained by this form of deception but paradoxically so can the unsuccessful ones. Both in the Jones homes and at the Society for Psychical Research in London when the boys were in different rooms but in a direct line through an *open* door, the scores were usually high. But if Glyn was seated *behind* the door (partially open or completely closed), or if the door was left open but Glyn was so placed that a wall intervened between him and his cousin, the scores on almost every occasion fell to chance. This failure is readily explained by the whistle hypothesis, because supersonic notes do not easily travel round corners.

Repertoire of Tricks

BUT it would be an excessive simplification to suppose that the boys could have used only one method of trickery. The history of psychical research shows

that people who once start cheating, quickly add to their repertoires.

At two sessions Ieuan's feet were left unscreened, so that he could easily have signalled to Glyn. On another occasion at St. Paul's playing field in London, Ieuan's feet were in full view of Gareth Jones who being the signaller (!) could have transmitted the card symbols by inflections of his voice to his brother Glyn sitting behind a canvas screen. The experimenters never seem to have realized that

"The sight of means to do ill deeds
"Makes ill deeds done."

The whistle theory was not raised until after Glyn's supposed gifts had apparently petered out and the book had already been accepted for publication. As a result, little is said of it; and as a second result, some passages read ludicrously and pathetically misplaced. At one place Dr. Soal claims: "We were perfectly aware that two boys of the calibre of Glyn and Ieuan Jones could never hope to deceive us for more than a few minutes."

This blind self-confidence, verging on arrogance, is typical of the whole book. Some of the witnesses write testimonials expressing their certainty that no fraud took place, though none of them searched Ieuan for a whistle or even thought of such a possibility. It is absurd to read that one of them was a conjuror described as "England's greatest expert" on fake telepathy. Others who provide certificates of approval are three school teachers, two urban district councillors, and an "authority on the diseases of wheat." What have these estimable but innocent-minded folk got to do with passing opinions on psychical research?

But what is to be thought of those others, men of long experience in our subject whose premature faith is immortally recorded in these pages. Presumably they can be numbered among those of whom William James, a great leader of psychical research, once spoke, those who having once "convinced themselves, by what seems to them a careful examination, that any one species of the supernatural exists, begin to relax their vigilance as to evidence, and throw the doors of their minds more or less wide open to the supernatural along its whole length."

The psychological techniques of C. G. Jung have been applied, in this book, to world-wide patterns of paranormal phenomena

"BETWEEN THIS WORLD AND THE NEXT . . ."

A Book Review by Martin Ebon

GEISTERERSCHEINUNGEN UND VORZEICHEN. By Aniela Jaffé. With an Introduction by C. G. Jung. Zurich: Rascher Verlag. 1958. 278 *pp.*

PARAPSYCHOLOGISTS are seriously trying to improve their methods of collecting and analyzing what are known as "spontaneous phenomena"—psychic events that just happen, without a stage being set, outside the laboratory or séance room. What are "spontaneous phenomena," as the psychic researchers call them? They include apparitions, telepathic or precognitive dreams, "poltergeist" hauntings, and even "hunches" that turn out to be strikingly correct.

However, it is much more difficult to collect accurate data on such cases than one might think. Of course, there is plenty of material around in the form of unusual personal experiences in all these categories. But, parapsychologists ask, are they true?

Are they not the result of wishful thinking or retroactive dramatization?

In order to answer this question authoritatively, psychical research societies in the United States, Great Britain, and on the European Continent have undertaken surveys during the past four years. This work followed the Conference on Spontaneous Phenomena, which the British Society of Psychical Research held at Cambridge, England, in the summer of 1955. The Cambridge Conference resolved that researchers should develop "measures (a) for the discovery, careful sifting, authentication, and intensive study of a large number of cases, including recent cases; (b) for the development of hypotheses regarding the principles underlying them; (c) for the development of methods for testing hypotheses by experimental and other methods."

The Conference also appointed a Committee on Methods, which met in Paris the following spring and found that "the main stages of a parapsychological study of spontaneous cases" might be "defined in the following manner: (a) the collection of a number of allegedly paranormal occurrences; (b) factual verification; (c) the surveying of cases that have been verified through the use of a more thorough-going technique", including "a psychological and sociological study" of the persons, and their interrelationship, involved in an apparent paranormal occurrence.

The various psychical research societies have, in the meantime, studied several thousand cases, mainly through letters received by periodicals that have printed articles concerned with "spontaneous phenomena." It is probably fair to say, although final reports have not yet been made, that a number of cases of relatively high quality were received, on both sides of the Atlantic; a few cases have been verified and may come to be regarded as quite true and fully documented.

However, when it came to the psychological and sociological follow-up, efforts have been thwarted. Apparently neither time nor manpower were available to do both: to verify and document a case, and also undertake its psychological investigation. Parapsychologists are, by tradition, first of all concerned with finding out whether a certain phenomenon actually did

happen. Only fairly recently have they added the question: If this is true, what were the psychological factors that contributed to its occurrence?

Certain schools of psychology find themselves in a different position. They are not so much concerned with the actual documentation of such things as apparitions, precognitive dreams, or other case material—they want to know why people either experience them or say that they experience them; they also want to know what common denominators there are in these cases, and what these may teach us about the human mind.

Jungian Interpretation

BOTH questions—*"Did* it happen?" and *"Why* did it happen?"—are legitimate and fascinating. It is therefore of great interest to encounter a study that leaves parapsychological criteria consciously aside and instead provides a collection of cases, together with an effort to view them in terms of Jungian psychology and the study of the 'collective unconscious." Miss Aniela Jaffé's work, whose title may be translated as "Apparitions and Omens," states right from the start that it does not represent "a direct contribution to parapsychology, as it is currently professionally operative."

Nevertheless, this admirable one-woman survey has its own fascinations and is worth studying by just about anyone: the interested layman, the parapsychologist, or whoever likes to pick up a book on a decidedly off-beat subject. Miss Jaffé's book goes back to a collection of letters made by the Swiss periodical *Schweizerischer Beobachter*, a family journal of wide circulation. Some 1,200 letters were received by the editors, after they published a series of articles dealing with such things as "true dreams, meaningful coincidences, precognition, and apparitions." These letters were turned over to Prof. C. G. Jung for the purpose of psychological analysis; and he, in turn, asked Miss Jaffé to sort out the material, arrange it and study any emerging patterns.

Miss Jaffé notes, first of all, the high number of replies "which speak not only for the lively interest" in the problem, but also for the fact that psychic phenomena "are perhaps more frequent than is generally assumed." The author notes that the average person is

hestitant to report such phenomena, because of "a special reluctance, or even awe." She adds that even children experience a sense of "the inexplicable, the hidden, with an impact that may be retained for years."

The author refers to the "archetypal character" of spontaneous phenomena, in the Jungian sense, as follows: "As will be easily confirmed by anyone who knows the literature of occult phenomena, the experiences related in these letters do not, in fact, represent anything new. On the contrary, they narrate matter that may be found among the oldest traditions. Such experiences, for instances, as the warning of a death through knocks, steps, ringing of bells, the breaking of crockery, ticking sounds in a wall, as well as the theme of precognition or foreknowledge, that of a true dream, hauntings and actual apparitions, etc., has come to us in identical manner from all periods of history, all parts of the earth, and all nationalities."

Miss Jaffé relates these traditional themes to what she calls the characteristics of the soul as viewed by C. G. Jung: inborn, instinctive basic structures, or traditional, typical forms of experience and thought that repeat themselves, over and over again. These elements, which Jung calls the "archetype," are in the opinion of the author, strikingly present in the spontaneous experiences reviewed in her book.

Recurring Themes

IN presenting her material, Miss Jaffé offers sections on "The Fate Factor in Precognition and Veridical Dreams" and "Education through the Unconscious: Dreams of Death." Dealing with apparitions, she treats separately such categories as "translucent apparitions," "white ghosts," the "haunting figure of the 'White Lady' " and such concepts as "the relativity of time and space in the unconscious." She also deals with cases involving "earth-bound ghosts," apparitions "without head and face," and apparent out-of-the-body experiences.

The author concludes that the material conveys "a meaningfulness of these experiences." She adds: "These appearances do not simply exist; they also testify to something that reaches over and above the immediate figure or phenomenon as such. This function places them into the category

f the symbol, regardless of how heir character may be valued or xplained."

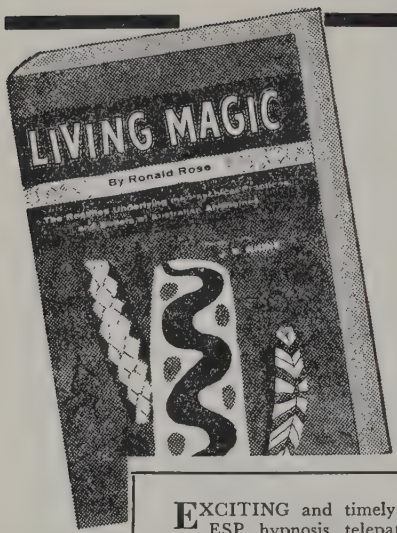
The author finds that, in addiion to their symbolic meaning, he Jungian concept of "synhronicity,"—the meaningful conncidence—helps to explain "the levelopment of the phenomena, as well as their relation to the archetypes of the collective unconscious."

She also concludes: "As symbols and expressions of the, as uch, imperceptible archetype, these occult phenomena' — be hey apparitions, hunches, true dreams, or omens, etc.—stand beween this world and the next, between the conscious and the unconscious. The character of the symbols corresponds to this 'in between state.' It is neither [as Jung has written in his work *Psychology and Alchemy,* Zurich 1954] 'abstract nor concrete, neither rational nor irrational, neither real nor unreal. In each case, it is both.' Viewed from the standpoint of symbolism, these phenomena gain special value: hey communicate an idea of the unity of being."

Miss Jaffé is probably too modest if she assumes that her work is not of true significance to parapsychologists. There is growing impatience, at least among the more professional psychic researchers, with the methods and hypotheses that have been applied to the study of spontaneous phenomena for well over half a century. The author has made a short-cut through the jungle of well over a thousand spontaneous cases. She was able to do this by dealing with psychological significance, while factual documentation was left aside.

It is probably not for parapsychologists to say whether the author's orthodox Jungian conclusions are "correct" or not. Certainly the cases have been fitted, very convincingly, into the framework of Jung's ideas. An equally diligent and loyal follower of Sigmund Freud or Alfred Adler might have taken the same material and arranged it to suit his own favorite theories. What makes this volume exceptionally valuable is the admirable thoroughness and scholarly imagination which Miss Jaffé's pioneer work represents.

The book has a preface by Prof. Jung which testifies to his extensive knowledge and sympathetic understanding of parapsychological researchers.



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BOOKS IN REVIEW

Allan Angoff

THE NEW GOLDEN BOUGH. A New Abridgment of the Classic Work by Sir James George Frazer. Edited by Dr. Theodor H. Gaster. New York: Criterion Books. 1959. 738 pp. $8.50.

THINGS THAT GO BUMP IN THE NIGHT. By Louis C. Jones. New York: Hill & Wang. 1959. 208 pp. $3.75.

LAROUSSE ENCYCLOPEDIA OF MYTHOLOGY. Introduction by Robert Graves. New York: Prometheus Press. 1959. *500 pp. $15.*

The best students of the occult and psychic phenomena constantly revert to the legendry and mythology, the practices, rites, and customs imbedded in all human history, for the most telling clues to the mysteries of human behavior. For psychic research itself is essentially "an examination into the amount of truth contained in worldwide superstitions." The very great English scholar, classicist, and man of

letters, Andrew Lang, gave that pithy definition fifty years ago, and it is still valid. Lang, who in 1882 helped found the Society for Psychical Research, London, also remarked at the time that psychic research is almost unlimited in scope and includes anthropology. That, too, remains a remarkably sound observation which the substantial research and the increasingly refined scientific approaches in parapsychology and related fields have amply confirmed.

The expanding literature on folklore and mythology and on the new findings in anthropology has paralleled the expansion of psychic research—and not without significance, it is fair to assume. A respected group of eminent men and women in literature, physics, psychology, philosophy, medicine, government, many other fields, has by its insistence on the reality of some aspects of psychic phenomena unquestionably made possible a considerably larger number of readers for these books among the serious students of the occult.

As the daily newspapers and the popular magazines discuss apports and clairvoyance and psychokinesis with ease and often with accuracy, it is well to recall that this improved atmosphere was created with great difficulty over the years by such figures as Arthur J. Balfour, Lord Tennyson, Eleanor Mildred Sidgwick, William McDougall, William James, Sir William Crookes, Sir Oliver Lodge, and quite a few others eminent in many fields seemingly distant from and unrelated to the paranormal.

Things That Go Bump in the Night is a collection of ghost stories which people in upstate New York have told and retold for generations. It is not, the author insists, a scientific report on psychic phenomena, and it is not history, but simply folklore. The folklore of New York State is particularly rich and varied because it reflects the backgrounds and cultures of the Dutch, the Swedes, the Germans, Portuguese Jews, French, Scots, Irish, Negroes, English, all of whom were well settled there by the eighteenth century. Dr. Jones has added to these the ghost stories of the latecomers who arrived during the past fifty years or so, and the result is a fascinating collection that students of literature will study as avidly as will those who follow ghosts scientifically.

Here are tales of the returning dead that go back to the days of the Indians and the French and the American Revolution, the Civil War, the early history of the Erie Canal, and World War II. Here are living corpses, here is the famous Death Coach of Cohoes, which came out of a tale brought to America from Ireland, where deep in the lore and history of that country a horseless carriage at midnight passed through streets where death had come during the day and gathered the dead for the long journey; and here are haunted houses and an arresting discussion of some reasons why the dead return. In the excellent chapter on haunted history, Dr. Jones remarks that the right man with keen investigative skill, who could gather all the tales of the men and women of American history who have returned from the grave, would produce what he calls a ghostly history of the United States. That is certainly a worthy project for a historian with a flair for the continuing psychic element in our history.

The two hundred stories in this book were collected by Dr. Jones's students in the course on American folklore which he taught for six years at the New York State College for Teachers at Albany. These students from all parts of the state brought back to class from their homes, from old villages, from meetings of family circles, the songs, proverbs, legends and, above all, the stories of the supernatural which might have been lost were it not for the folklore class at college. Most of the stories they collected are not in this book, which contains only a fifth of them, but they are available for scholars and students at the New York State Historical Association at Cooperstown, which Dr. Jones now heads, along with the Farmer's Museum and the Fennimore House. He is something of an expert in these matters, having written an engaging book of ghostlore suitable for children, *Spooks of the Valley,* all of which perhaps makes him the newest member of a distinguished company, which includes Andrew Lang, the same Andrew Lang who translated Homer and wrote a history of Scotland, but who was also the keen folklorist and psychic student who wrote *Book of Dreams and Ghosts.* To be sure, Dr. Jones insists he is not a scientist, but he concludes by

commenting wryly, "I have tried to avoid any taint of the scientific. It's getting harder and harder."

The *Larousse Encyclopedia of Mythology* is a handsome new reference work which all readers will find a valuable guide through the vastness of world mythology. American folklorists and devotees of ghostlore will find considerable material here which they have long regarded as good Americana, but which they will learn originated in the pre-Biblical past in the many lands from which Americans come.

Robert Graves remarks in his introduction to the volume that "mythology is the study of whatever religious or heroic legends are so foreign to a student's experience that he cannot believe them to be true," which gives the language the word "mythical," meaning incredible. This also explains why the Larousse mythology and most others do not include stories from the Bible even when those stories obviously derive from pre-Biblical eras.

A recognized authority contributes each of the chapters to the volume, which is actually a collection of articles, aptly described by Mr. Graves as impersonally courteous to each cult. There are chapters on prehistoric mythology, Egyptian, Assyro-Babylonian, Phoenician, Greek, Roman, Celtic, Teutonic, Slavonic, Finno-Ugric, Persian, Indian, Chinese, Japanese, Pre-Columbian American, and on the mythologies of Oceania and Negro Africa. Impersonal as the articles are, they nevertheless communicate graphically by that very objectivity how great is the weight and force of pagan mythology in the everyday life of most people and in the religious beliefs of the modern world.

If the Larousse Mythology is an impersonal work, Frazer's classic *The Golden Bough* remains, with all its erudition, a highly personal study of magic, religion, and the folk customs of mankind from the most distant past. Frazer's thesis, it will be recalled, is that religion, including Christianity, is a logical outgrowth of primitive magic. He began his great study, which runs to twelve large volumes in the unabridged edition completed in 1915, by retelling the story of the King of the Wood in the Sacred grove of Diana at Aricia near Lake Nemi outside of ancient

Rome. This King can reign only in the fullness of his vigor, and he must be killed or deposed by his successor when be begins to decline because of age or disease. But the new candidate earns the right of succession by first plucking a *golden bough* from a sacred tree within the grove, for that bough—actually a sprig—transmitted new vigor and insured uninterrupted fertility. That is the symbolism with which Frazer opens his memorable "comparative study of the beliefs and institutions of mankind." Twenty-five years later, when he concluded his work, he wrote: "In the last analysis, magic, religion, and science are nothing but theories of thought; and as science has supplanted its predecessors, so it may hereafter be itself superseded by some more perfect hypothesis, perhaps by some totally different way of looking at the phemonena —of registering shadows on the screen—of which we in this generation can form no idea."

Dr. Theodor Gaster, a folklorist and classical scholar who has held high academic posts in London, Rome, and Washington, has in this new one volume amply fulfilled, with his deletions and annotations, Frazer's prediction that his work would be revised in the light of new knowledge. It has been done continually since the book was completed, but probably never so drastically as in this new edition. Gaster deletes almost completely Frazer's once famous sections in which he attempted to show the logical relationship between primitive magic and the religion which followed it in the years of dawning enlightment. That is an antiquated nineteenth-century view, says Gaster, which flourished when evolution seemed to explain so much, but it has no basis of fact.

From there Gaster goes on relentlessly to point out that modern research has revealed the legend of the Golden Bough to be inaccurate. Succession was not achieved, according to modern scholars, by first plucking the Bough, which was not a divine rod, but merely the branch of a tree which visitors to a shrine liked to carry. Thus, the Golden Bough is a misnomer, says this new editor as he destroys so much in a celebrated work. But he is careful to point out despite his devastating new data that it is still a very great work, with virtues aplenty. "It may be said without fear of contradiction," he

continues, "that no other work in the field of anthropology has contributed so much to the mental and artistic climate of our times."

Just as Freud revealed the world of the subconscious in the individual, so did Frazer do it for the mind of civilization itself. Frazer helped man better understand the behavior of societies by revealing the primitive and harsh customs and concepts which went into the building of modern cultures.

For psychic students, Gaster's mention of Freud will bring up the name of Nandor Fodor, possibly the only scholar and analyst who has combined devout Freudianism with an equally intense approach to psychic problems and the paranormal. All who study folklore, says Dr. Fodor in his new book, *The Haunted Mind,* may well have to revise many of their opinions as they study the legends and superstitions of mankind. The "psychoanalytic method," says Fodor, "promises a greater understanding of psychic manifestations than the exclusive utilization of objective methods of research. These disciplines must work hand in hand, lest the conquest of great mental realms be postponed to future generations."

Thus does Frazer, who refused to accept the ideas of his great contemporary Freud when he lived, stand today with the founder of psychoanalysis as yet another major figure who helped man better understand himself.

PSYCHIC PSYCHOANALYSIS

THE HAUNTED MIND. A Psychoanalyst Looks at the Supernatural. By Nandor Fodor. New York: Helix Press. 314 *pp.* $5.00

Here is a fascinating account of some of the high points in psychic science and psychic research during the past half century by a keen student and observer who played a major role in some of the events which made that era so rich in the history of parapsychology.

Dr. Fodor first interested himself in psychic phenomena when he came to the United States

from his native Hungary forty years ago. During his early years here he met Hereward Carrington, already one of the great figures in psychic research, and later, as a newspaper reporter for a Hungarian language daily in New York, Fodor interviewed Sandor Ferenczi, a psychoanalyst who was one of the most devout followers of the highly controversial Sigmund Freud. These two men, Carrington and Ferenczi, exerted a profound influence on the young journalist. Looking back at these men so obviously destined for fame, Fodor remarks that they were the forces that finally impelled him to devote his career to psychic research and psychoanalysis. He went to England, studied psychic science there, became an important figure in the field, later studied psychoanalysis, and returned to the United States as a practicing analyst.

It is an extraordinary dual career of a still very active scientist who has written and lectured extensively on his two specialties and who continues to feel strongly that each science can benefit by studying and sometimes adopting the methods and principles of the other. In this new volume he attempts to show how this can be accomplished by citing the experience gained from his investigation of selected cases of the occult during his two careers.

He tells of a visit with Freud and some correspondence he had with him about the occult. Freud wrote in one of his letters that he is not one of those who disapproves of studying occult psychological phenomena; and, indeed, if he were beginning the scientific career which was then drawing to a close, he, Freud, would perhaps choose that area for study above all others despite the many difficulties that would arise from such a decision.

In another chapter Fodor tells of his first "interview" with the dead, but he concludes significantly that his experience with William Cartheuser, a well-known voice medium of some years past, left much to be desired and, for him, there is no incontrovertible evidence of human survival.

A talented newspaperman, who worked for Lord Rothermere and the London *Daily Mail,* not to speak of his writing for papers in the United States and Hungary, Fodor imparts vigor and humor to his accounts of haunted

beds, fortune-telling, poltergeists, apports, levitation, ghost-laying, sprite and werewolf fantasies, mediumship and messages from outer space. He speaks at length about messages allegedly received after death from Captain Hinchcliffe, who disappeared after attempting to fly the Atlantic from England to America, and he goes into detail also about messages said to have come from Edgar Wallace after that writer's death in 1932.

But Fodor says he is unconvinced about these messages, although open minded. As for reincarnation, which he also discusses engagingly, he says he prefers not to believe in it for the purely personal reason that "I do not wish to come back for another stretch." But he adds that it is not an impossible belief and that no person should regard it with contempt merely because there is insufficient scientific evidence to support it. It could be pointed out that our respected religions have just as little scientific proof to recommend them.

Dr. Fodor's unique psychoanalytic approach to parapsychology, mediumship, haunting, psychokinesis, telepathy, the other related phenomena, should contribute, as it already has, to the growth of a more psychological approach to some psychic aspects of human behavior. Psychic problems, to be sure, always include perceptions received through paranormal means, while psychoanalysis, as Fodor points out, attempts to bring to the conscious mind hidden forces or influences wrested from the subconscious. Psychoanalysis is not concerned primarily with extrasensory experience, while parapsychology is concerned precisely with such experiences. However, concludes Fodor—and this book bears him out impressively—psychoanalysis "can delve into the unconscious origins of many of them and, at times, can give a fantastically revelatory solution to undesirable psychic outbreaks."

It must be emphasized that Fodor is a pioneer among psychoanalysts. Most of his colleagues, both lay and medical, are hardly as curious or open minded about the psychic and the occult as he is, and many of them are, as is well known, violently denunciatory of all efforts to study extra-sensory perception in a scientific manner. But Fodor reaffirms his belief that psychic

phenomena exist, that there *is* extra-sensory perception, that biology, philosophy, physics, literature, will have to take note of this field and may yet have to revise some of their basic tenets to better understand the problems with which this new science is insinuating itself increasingly into the modern world. There is nothing immutable about any of the laws of all the old and respected disciplines, and they must occasionally work together with the new and perhaps not-so-respected, if they are to realize the immense promise suggested by the new discoveries which transcend the five senses.

A. A.

VERSAILLES, COCTEAU, ETC.

A Book Review by C. J. Ducasse

LES FANTOMES DU TRIANON. By C. A. E. Moberly and E. F. Jourdain. Monaco: Editions du Rocher. 1959.

THIS is the first French translation of the famous book, *An Adventure,* originally published in 1911 (then under the pseudonyms Elizabeth Morrison and Frances Lamont) by the two English ladies who, at the Petit Trianon at Versailles, had in August, 1901, a vision of the gardens arranged as they supposedly were in the year 1789.

The translation has a short preface by Jean Cocteau, and a 56-page introduction by Robert Amadou, to whom the publishers entrusted the editing of the book. On pp. 72-3, he supplies a comparative table of the contents of the five English editions and of the present French.

The translation presents, in parallel columns, the first and the second of the accounts of the adventure written by each of the two ladies. The first two were written in 1901, some three months after the adventure. The second two, which were the ones published in the original and the subsequent editions and are fuller, were written probably about

1906. The first two were published only in an appendix to the second English edition (1913). Miss Jourdain's account of her second visit to the Trianon in 1902, this time alone, is also translated.

M. Amadou has apparently made a very thorough study of the various documents and of the extensive literature to which the affair has given rise, including the accounts of the diverse attempts made to verify or disprove the facts, supposedly of 1789, perceived in 1901 by the two ladies. His introduction is a very careful review and discussion of the whole affair, in which are objectively and fairly weighed the merits of the various claims and counter-claims.

He quotes the conclusion of Leon Rey, the archivist who has made a twenty-year study of the documents concerning the Petit Trianon in the National Archives, that, except possibly in one small point, the vision of the two ladies did not correspond to the facts of 1789.

M. Amadou, however, then refers to the evidence which would seem to support the contention of Mr. Guy W. Lambert that the ladies' vision corresponds rather to certain facts of 1774—among others to a plan for the gardens submitted in 1774 by the gardener Antoine Richard but never carried out, and to a circular pavillion which did then, but not much later, exist at about the place where the ladies saw one.

The investigation of the "1774 seen in 1901" hypothesis, as distinguished from the "1789 seen in 1901" hypothesis, has, M. Amadou points out, been as yet only begun. He believes, therefore, that, for the time being, the conclusion to be drawn as to the paranormality of the ladies' adventure is a matter of opinion.

UNSOLVED MYSTERIES

STRANGER THAN SCIENCE. By Frank Edwards. New York: Lyle Stuart. 1959. 303 pp. $4.95.

Mr. Edwards, a popular commentator from the early days of radio, who in recent years has sometimes enjoyed an audience of

millions, has assembled here a large variety of short pieces about events throughout modern history which, he says, cannot be explained by orthodox science and other conventional means. The very existence of these people and events, now and in the past, he continues, "indicates clearly that the five senses of man are not capable of detecting all that goes on about him. . . . Science has by no means acquired a working knowledge of some powerful forces that are unmistakably real, although thus far unidentified." But science need not be accused of impotence for this failing, since scientific research as we know it today is less than a hundred years old.

Here, then, is the still unsolved mystery of David Lang, who on September 23, 1880, near Gallatin, Tennessee, disappeared forever in full view of his wife and children and other witnesses. Less than a year later Lang's children heard their father's voice calling for help near the spot where they had last seen him, but the voice faded into silence. Lang was never seen or heard again, no body was ever found, no rational explanation for his disappearance has yet been made.

There is also the story of the Eskimo village in Canada which vanished in November 1930, and there are accounts of a man who made millions because he heeded the voices he heard in the night that told him to go West and build railroads; and of the seven-year-old girl of Delhi, India, who proved to her parents and others that she was not insane when she said she had lived before, in an earlier life, in the town of Muttra.

There are seventy-four such reports in the book, most of them three to five pages in length, under such titles as "The Restless Dead," "Wyoming's Mystery Mummy," "Mental Marvels," "Signals From Space," "The Man With the X-Ray Mind," "Murder by Hypnotism," "A Voice From the Dead?" "A Living Miracle," and "A Guest From the Universe." Science fiction devotees will read the book with interest, for they will find here familiar phenomena which their favorite authors have long utilized in a multitude of books. The more serious students of psychic science will be more skeptical about the mysteries in the book and they will be annoyed by the Sunday-supplement tone

of the accounts, but they too will grant that Mr. Edwards has put together a volume which will excite the fancy and curiosity of many newcomers to the world of the occult. *A. A.*

THREE WINDOWS ON SUBUD

A Book Review by A. S. Jarman

SUSILA BUDHI DHARMA. By *Muhammad Sumohadiwidjojo (Pak Subuh). New York: Subud Brotherhood.* 1959. 386 *pp.* $4.00.

THE PATH OF SUBUD. By Husein Rofé. London: Rider & Co. 1959. 191 *pp.* $3.00.

CONCERNING SUBUD. By J. *G. Bennett. New York: University Books, Inc.* 1959. 191 *pp.* $3.95.

THE growth, recent and rapid in the West, of the Subud Brotherhood will be especially known to readers of TOMORROW (see Spring issue, 1959, "Pak Subuh: New Oriental 'Master' ").

For those whose interest and curiosity were sharpened by this account of 'Father Sunrise,' the 69-year-old Javanese mystic; of John Bennett, restless English visionary, scholar, and scientist; and of Hussein Rofé, linguist-extraordinary and world-wanderer, a book by each may be read. These cannot be regarded as a trilogy but each as a single window looking onto the vista of Subud. The separate glasses are tinted by the differing personalities of the authors but the colors are harmonious. The varying vantage points throw tenuous Subud, if not into 3-D, at least into bas-relief.

Each work bears the mark of its writer. That from Pak Subuh is the soul, source, and essence of the mystic way that the ardent disciple must tread. *Susila Budhi Dharma* is also a difficult route for the lay-reader.

The two by his adherents are supplementary and explanatory. Husein Rofé's *The Path of*

ubud is a spirited narrative of is dedicated search for a "Master" and of the discharge of mission. The road was hard nd he found it better to arrive han to travel hopefully. John Bennett's oracular-historical *Concerning Subud,* backed by a nassive erudition, comes from a physicist-philosopher and is the nost satisfying.

For strangers to Subud, the "doctrine" of this movement may be briefly explained. It is claimed that Pak Subuh has received a personal directive from God. He —"Father Sunrise"—is believed to be filled or charged with a healing and redeeming "Great Life Force." This may be passed directly from Pak Subuh to men who ask in sincerity and in grace; then, like a spiritual infection, it may be passed from those to others yet, ad infinitum. All mankind may thus be purified and the forces of evil, now menacing the world, be overthrown. Once the "contact" is effected, the action of Subud works like a yeast within the new brother. He becomes endowed, not only with the gifts of the spirit, such as tolerance, charity, humility, etc., but with much improved physical health resulting from inner harmony. Subud brings not a new spirit to man but, as the sun awakens the sleeping seed, it stirs the dormant and holy impulse within.

Thus speaks Pak Subuh. And thus speaks his multitude of initiates now in five continents and in fifty countries.

The mystical book of the "Master" is neither easy to understand nor simple to appraise. Reminiscent of the Pauline Epistles in its abjuration and exhortation, it takes the form of some 1,200 short paragraphs addressed to his followers. Its theme is the defilement of man by the lower animal forces within and his desperate need to exorcise them by spiritual practices. The name given to the brotherhood, Subud, is a contraction of the words forming the title of the book. *Susila Budhi Dharma* —Javanese of Sanskrit origin— broadly means "Living in moral rightness; the inner power or potential of man; submission in receiving God's grace." The trinity of these three states or conditions is the essence of Redemption by Subud and the thesis of this opus.

On a practical level, the mystic's book has suffered the

shock and strain of a hard journey. It was written in 1949 as a lengthy inspired poem in High Javanese. This language being understood by very few in Java itself, the *guru* (teacher, master) re-wrote a parallel interpretation into Indonesian; this again was translated into English prose in the edition under review. Thus, Pak Subuh's original work, said to be a literary masterpiece, suffers treble distortion. In its forced transition from one language to another, from poetry to prose, and yet again to another language, its light can hardly help but be dimmed. One might well conjecture that some of the writer's intentions have not "come through." An essential dimension is lost in the conversion, as is sadly shown when the majestic prose-poetry of the Bible is rendered into meager modern English. So, however precious its spiritual content, the phrasing of *Susila Budhi Dharma* is often pedestrian and, for the captious reader, sometimes near bathos.

In his earnest concern for right conduct on the earthly plane, the author goes deeply into many forms of everyday life. He gives much attention to sexual behavior and to the psychic perils of promiscuity; to the ethics and spiritual dangers of business life; to the reality of absorbing subhuman forces by eating cattle, fish, fowl, goat, etc. Great stress is laid upon the debasing forces that emanate from material objects; in fact, all such objects are invested with a psychical force and even with feeling and consciousness. The pilgrim is persistently warned that his progress is menaced by the giants of his dark, lower nature.

The Western layman will find difficulty in such contentions as "Plants rejoice greatly and give praise and thanks for the noble death of being eaten." He will find it hard to believe that fish experience feelings of grandeur and of inferiority; that they are aware of their own existence and of the certainty of death; that many serve God with faith and with prayer.

It is usually undesirable to quote passages divorced from their context, but these examples are not untypical of the mystic's way of thought. Yet the confirmed empiricist is tied within his own pale. Bizarre as are these edicts to Western minds, in the ultimate, their truth may be known only to plants, to fish,

nd to God. In any case, the idden and profound often lie ehind the apparently grotesque tterances of the eastern sage. ong and intensive study is required before various obscure nd even seemingly ludicrous dicta yield their true message, nd it is not pretended that a rief review can do justice to the piritual extent and ramifications f *Susila Budhi Dharma.*

A hint that this veiled teaching is perhaps addressed to the simpler, more intuitive people of Indonesia than to sophisticated Westerners lies in the format of this presentation. Nearly 300 of its 386 pages are in Javanese or Indonesian, less than 100 being written in English. This obviously makes it an unnecessarily expensive production for the West, where the Indonesian scholar is a rarity. The Subud Brotherhood would do well to issue an edition of the English translation only. Its much reduced cost should attract a wider distribution and thus a deeper understanding.

The Path of Rofe

EXPENSIVELY educated in England, Husein Rofé was something of a schoolboy prodigy and, at the age of eighteen, he decided that before him lay a quest and a mission. While his friends were reading "westerns" and science-fiction, this son of a Belgian mother and a Jewish father, applied himself to Ouspensky, Steiner, Blavatsky, the Hindu Upanishads, and the Buddhist Sutras. At sixteen he could already speak Italian, French, Hebrew, and Arabic and, within a few years, he was to gain fluency in another eight languages. At twenty-four, after much probing, he became a Muslim and, leaving England for ten years, he turned his face to the East.

Never doubting that his quest and destiny was to find a great "Master" who would teach him the truth of the Divine Mysteries, for a decade he wandered from Tangier to Tokyo, often in strange company and always in great perplexity. Never far from insolvency and often near to abject poverty, he lived off his knowledge of languages, teaching Italian to Turks or Spanish to Sumatrans as he roamed from the Levant to the China Seas.

The Path of Subud is largely the path of Rofé during those picaresque and painful ten years. He is professionally a journalist

and his book is competent and colorful, lively and to the point. Those dubious of the mystic strain in Rofé and of his concern with signs and portents, with astrologers and soothsayers, will quickly see that he is nobody's fool. The hardships and vicissitudes of his nomadism, his sharp semitic wit, and his ability to converse directly with peoples of a dozen nations, brought him the success he yearned for and deserved. This was the fulfilment of his mission.

Falsely arrested by the French as a British spy and expelled from Algiers, chance in 1949 took him to Indonesia. Having arranged to teach English to Javanese children, he turned again to his main design, to his long-sought rendezvous with destiny. It was at Djogjakarta that he met the *guru,* Pak Subuh, and recognized him at once. At his first spiritual exercise with the Javanese mystic, he suffered a curious physical occurrence which served as a signpost. For two years he lived in his household, absorbing his teachings, and acquiring the spiritual and psychic powers of the mystic himself.

He realized now that his mission was to take Subud to the outside world and it was owing to his efforts, again accompanied by much hardship, that the *guru's* teachings and the "Power of Subud" were funneled both to the Far East and to the West. In Japan he found a strong ally in the Principal of the Japanese Society for Psychical Research whose broadcasts on Subud caused wide intereest.

Greater import however lay in the advent of Pak Subuh to England. Here he came under the aegis of John Godolphin Bennett whose energetic administration helped the movement to spread with remarkable rapidity all over the world, now to include North America and Australasia. Whether the benefits of Subud are real or illusory, Rofé was the prime human agent in its propagation.

The author gives an engaging account of his life with the *guru,* of his spiritual revelations, of his clairvoyance, and of his reported miraculous gift of healing. Husein Rofé's narrative, spiritual and temporal, makes good reading.

Intervention of Cosmic Powers

JOHN Bennett's style of writing, simple and modest, contrasts sharply with the heroic scale of his eschatology. Against

stupendous Homeric background, to a swelling Wagnerian thunder, his concepts of good and evil, of life and death, are wide and sublime. In the lightning-ripped cosmic blackness, the Luciferic Forces hurtle against the Legions of Light; among the reeling planets, hard-pressed hierarchies of Angels grapple with the dark Satanic hordes. And almost unconscious of this monstrous and titanic battle raging about him, puny man jerks and capers at the whim of the Fates and the Furies.

But notwithstanding our pitiful littleness, the real theme of *Concerning Subud* is the intervention of Conscious Powers when humanity's need is most dire; is the dramatic descent of the Avatar, or Sacred Being, to ring its notable Second Law, wherein lies Subud's unique potential.

The author's earlier works proclaim that only by emergence into a higher consciousness can man escape the doom he has wrought for himself. For thirty years he has been committed to the teachings of Gurdjieff who insisted that this transcendency could be achieved only by a lengthy reasoning process; even so, these higher centers could not be reached by thought alone. But before the Caucasian thinker died, he alerted John Bennett to the advent of a Being who would hold the key to this awakening. Another occultist with strong influence on the author was Alice Bailey, Founder of the Arcane School. She, too, forecast the coming of a mysterious Avatar of Synthesis who would weld all humanity into harmony with itself and with God.

Convinced that only the intervention of a Higher Power has saved mankind from destruction during the last decade, the writer contends that the world now stands expectant of a Great Event; that this will be the imminent intervening of Divine Providence that will unshackle enchained humanity and will initiate a new Epoch of light and of liberation. It now seems clear that John Bennett identifies this Sacred Action with Subud, the "mystic power" of which has already ringed the globe.

The reader may ask—are the author's facts as solid as his faith is bright? Or is he sped by romantic idealism rather than by cool reason? Human history has been generous in its supply of

"Masters" and the advent of yet another but little excites a cynical and sophisticated world. If it is indeed on tiptoe with expectancy, it successfully hides its agitation.

Do the scientific analogies of Subud find echo in the scientist John Bennett? To borrow from bio-chemistry, Subud works with the catalytic activity of the enzyme; from nuclear physics, in its exploding chain-reaction; from thermo-dynamics, in defying its Second Law, wherein lies Subud's unique potential.

Or does he, parched with spiritual thirst in the world's wilderness, perceive a mirage of his own making? The Sacred Being foretold; the horizon scanned; the joyful discovery. It is too simple?

But *Concerning Subud* is worth serious attention. Wonders have been before and great truths come gowned in great simplicity. Perhaps — who can say? — the Avatar of Synthesis is with us already; perhaps "Father Sunrise" from Java is indeed dawn from the East.

Whatever this book lacks, it is not nobility; if the author errs, he is magnificently mistaken.

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Two sophisticated American novelists have given psychic events the suspense fiction treatment; are they starting a new trend?

POLTERGEISTS, ANYONE?

A Book Review by Sherman Yellen

TOO MANY GHOSTS. By *Paul Gallico. New York: Doubleday & Co.* 1959. 288 *pp.* $3.95.

THE HAUNTING OF HILL HOUSE. By Shirley Jackson. New York: The Viking Press. 1959. 246 *pp.* $3.95.

TIME was when the occupants of a manorial country house, in any respectable work of Anglo-American fiction, amused themselves with tennis, riding, grouse shooting, local gossip, and occasionally murder. In this fictional world, which seems to have ended with World War II, taxes, and the dearth of good servants, it would have been unthinkable for the Staffordshire crockery to fly about the room, a Jacobean dining chair to rise and float above the heads of guests seated at dinner, and for either children or adults to release the forces of their tormented psyches in "unsporting" psychic phenomena. When the subject of the supernatural was raised, it was with pride of ancestry that one's

host spoke of his sixteenth century forebear who, when the house was dark and the fire out, roamed the drafty corridors rattling chains.

That this phase of English and American "country fiction" has ended, is evidenced in two recent novels, which while remaining faithful to the familiar haunted manor house, introduce the relatively modern techniques and subjects of psychic research.

Paul Gallico's *Too Many Ghosts* is set in England, in a sixteenth century castle, Paradine Hall, whose present owner, Lord Paradine, has been forced to suffer the presence of paying guests in the old family estate to meet the burden of taxes.

The exclusive nature of Lord Paradine's hostel attracts a variety of familiar English fiction types; a parvenu politician with a timid wife and outrageously ugly child, a retiring scientist, a fatuous fancier of psychic phenomena, a wealthy sportswoman, are among the paying guests. Family and friends, ranging from nastly cousin Freddy to a beautiful American girl, soon find themselves in the midst of a series of frightening supernatural phenomena.

It begins with Lord Paradine's spinster sister, the formidable Isabel, who is startled from her sleep when an unseen force drops her father's portrait from its place on the wall, breaks furniture and shatters crockery. The attacks soon shift to Susan Marshall, the lovely American guest who is being courted by the son of the family and a neighboring Squire. The phenomena spreads to the dining hall, where a chair rises and plays havoc with the nerves of the assembled guests; later a harp, in a locked room persists in playing by itself, and the outbreak forcefully plagues the parents of the adolescent girl in the house.

Alexander Hero, high-born, Oxford-educated psychic researcher, is called in to investigate the phenomena "discreetly," and to exorcise whatever ghosts he can. Hero, gifted with good looks, keen intelligence, an expensive automobile, and all the latest ghost-laying equipment, is a combination Sherlock Holmes, Sigmund Freud, Scarlet Pimpernel and Harry Edwards.

As Mr. Gallico describes him, "Hero was a seeker out and destroyer of false phenomena and the revolting specimens of

humanity who created them, but he felt that somewhere in the welter of all that had been experienced, believed, thought and reported down through the ages, there must somewhere lie some kernel of truth, some visual, aural, or scientific bit of evidence that would confirm man's indestructable hope for and yearning after continuation."

This should not lead the reader into believing that Hero channels all his energies into "seeking out," for as Mr. Gallico's fictional hero, he is a true-born gentleman who appreciates the nonspectral visitants of Paradine Hall which include the pure American girl and the libidinous wife of an Anglo-Indian Army Major.

Quoting the late Hereward Carrington with reverence, Hero pursues his investigation under ideal circumstances, receiving a substantial fee for his efforts and the promise of a free hand in probing the source of the hauntings from his employer.

Interesting Ghosts

PAUL Gallico's book reflects his wide reading of psychic research literature, from which the most dramatic incidents have been used. As a skilled popular writer, he substains a great deal of excitement in his narrative. He manages to explain the supernormal incidents at Paradine Hall intelligently, offering both the mechanics of creating false phenomena and the motivation of those who do so.

Unfortunately, the often dreary and saddening motivations of those who dabble in false phenomena is presented with a frivolity which is far better suited to Mr. Gallico's former literary excursions with Cockney charwomen and talking cows. The style of the book is that of the typical slick magazine story, creating the anomalous situation whereby the alleged ghosts are often more interesting than the living characters they frighten.

Such charges cannot be brought against Shirley Jackson, whose current novel, *The Haunting of Hill House,* also turns to psychic phenomena in a country house as its subject. Unlike Mr. Gallico, who clothes the old plaster and paint mannequins in new psychic style, Miss Jackson's characters cannot be dissociated from the supernormal world they inhabit. They exist on the borderline between the physical and psychical world, and both they,

and the house they inhabit, are truly haunted.

Miss Jackson also has her psychic researcher, but the Dr. Montague she presents is no Mayfair gadabout; he is a kindly, henpecked, academic man who has rented a sinister country house for a brief period with the hope that some supernatural manifestations may ensue. Dr. Montague has invited two women, strangers to him, but known for the minor psychic phenomena they have experienced in the past. Eleanor and Theodora represent opposite types one might encounter on the fringes of the psychic world. Eleanor, withdrawn, repressed, frightened, lives a hidden inner life of braves hopes and desperate fears. "Theo," imaginative, vital and clever, seeks new experiences and sensations.

Also in the house is Luke, a young man who is heir to Hill House and who wishes to rid it of its sinister reputation. Luke's relations with the women may be considered the catalyst which brings forth the phenomena, but Miss Jackson creates another and more overwhelming force: the house itself. The house, as both the opening and closing paragraphs of the book reveal, is perhaps its major character, constructed of strong bricks and strong illusions.

"No live organism can continue for long to exist sanely under conditions of absolute reality; even larks and katydids are supposed by some, to dream. Hill House, not sane, stood by itself against its hills, holding darkness within; it had stood so for eight years and might stand for eighty more. Within, walls continued upright, bricks met neatly, floors were firm, and doors sensibly shut; silence lay steadily against the wood and stone of Hill House, and whatever walked there, walked alone."

A New Wuthering Heights

LIKE its renowned fictional ancestor, Wuthering Heights, Hill House is poisoned by the twisted history of those who had once inhabited it, and one cannot say if it is the influence of the house upon its occupants, or the occupants upon the house, which creates the haunting. Eleanor, weakest occupant of Hill House is the first to suffer its malignant influence. Miss Jackson probes both the physical state of the "insane" house and the psycho-

logical state of the unbalanced Eleanor simultaneously, presenting a fascinating portrait of one who becomes both the cause and effect of destructive poltergeist phenomena. Thus, as layer upon lay of Eleanor's mind is exposed, the subtle thesis of the novel is set forth: that a ghost cannot hurt anyone; only the fear of ghosts is likely to be truly dangerous.

Miss Jackson does not make the way easy for her readers; she refrains from showing us where reality ends and unreality begins. In one sense, it is the reader who becomes the researcher in this novel, sifting the well-drawn grains of reality from its admixture of illusion. It is a delicate and skillful balance which she creates, and when this balance is destroyed, unleashing the terrifying forces of Hill House, the reader, along with the characters, suffers the shock of having experienced something very close to a "haunting."

The involvement of the reader within the experience of the novel helps to compensate for the often repetitious character of the incidents, which lack the variety of Mr. Gallico's Noah's Ark of psychic phenomena. They do however suggest a truer portrait of such events and of the minds of those possessed by them. *The Haunting of Hill House* may nevertheless try the patience of some readers, who, seeking drama and entertainment, are forced to wait out the long vigil of exposition and character-drawing which precedes the actual presentation of psychic phenomena. Still, for the patient reader, Miss Jackson's book will offer its own rewards, both as literature and as a valid, psychological study of the little-known mind of the haunted.

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If exercises can re-shape personality, it's surely worth a try; but this work does not inspire a reviewer to wild enthusiasm

TOWARD "MENTAL MASTERY"

A Book Review by Francis Huxley

CONCENTRATION. A guide to Mental Mastery. By Mouni Sadhu. New York: Harper and Brothers. 1959. 221 *pp.* $3.50.

This book combines a number of exercises in concentration with some general remarks to let the student understand what the exercises are supposed to accomplish. Such philosophizing is the bait which all self-help books require, as no one is likely to carry out a number of tedious exercises—and most exercises are tedious, unless informed with purpose and love—if they don't know just what success awaits them at the other end. Most self-help books aim at nothing more than success in the already established world, enabling the student to play the game of business, or society, or love, or power, with more efficiency; nothing changes there, except the student's relative position in the game. With such a book as *Concentration,* however, self-help is supposed to bring about a different form of change: if the game itself remains the same, the reasons for playing it

are supposed to be transformed. The student, in other words, is expected to become spiritualized.

An ability to concentrate is, of course, essential to any advance in the spiritual life, though by no means sufficient by itself. The author, who hides behind the colorful name of Mouni Sadhu, realizes this, as his philosophizing shows. He urges the reader, for instance, not to create in himself a powerful ego sense through the practice of his exercises. This advice may be difficult to follow. The mind, after all, is the only thing which can create the concept of a self, and which can set up exercises for its own domination. Exercises in concentration, therefore, can hardly do away with an ego sense, rather, the reverse. To use the mind upon the thinking process, in an attempt to control it, is something which can have but limited results.

The results, however, are obviously there. The exercises themselves are few in number, simple in concept—though none the easier to carry out—and graded according to difficulty and the degree of achievement they involve. They have that curiously old-fashioned air to be found in many self-help books, an air self-righteous, unbending and almost entirely devoid of traditional feeling. This somewhat isolated determination to do good to oneself springs no doubt, from the Protestant dislike of owning another man as one's master, and this is something that the author takes pains to combat. The dangers inherent in Yoga, in the mastery of breathing, physiology and thoughts, are set off in India by the institution of the guru, whose word is absolutely obeyed, and whose presence mitigates the ego-forming nature of the exercises. Mouni Sadhu's self-help book likewise ends with an insistence on the need for a master, who only can guide a student aright. This comes after contrasting of the Eastern method, of mastery over mind, with the Western, purification of the heart: a contrast whose moral he fails to draw.

It is, of course, unfair to criticize the book on this level; it is written for those who must have read very little on the subject, and whose religious notions are vague. It joins that growing number of books in which self-help and the occult meet. Mouni Sadhu has obvious antecedents in theosophy, that early attempt to lay hands on Eastern thought

which, while failing to have the direct influence on the West which it hoped, has popularized much curious matter and occultist terminology. Mouni Sadhu's advice is to the point, if not altogether sufficient, and if the reader is as simple-hearted as the author would like him to be (he is not supposed to read further in the book that the exercise he is about to practice) he will, without doubt, reap the benefits foretold him.

SPIRITUAL ODYSSEY

FIRST QUESTIONS ON THE LIFE OF THE SPIRIT. By Thomas E. Powers. New York: Harper & Brothers. 1959. 241 pp. $4.00.

This is a manual for laymen who are deeply concerned with the spiritual aspects of their lives in the workaday world. The author is a successful advertising man not yet fifty years old who at twenty-nine was still a conventional liberal and agnostic. He says that when he was struck down by a disease which crippled him mentally and physically, he asked the help of medical men, but they said he was incurable. He then sought spiritual aid and found that it first arrested, then relieved, the disease of his mind and body. This was the beginning of a wider and deeper exploration of the spiritual life and spiritual values.

Mr. Powers then found religion, he tried to be a Christian, he studied the teachings of other religions and found they strengthened his faith in Christianity. As a member of the Laymen's Move-

ment for a Christian World, he became interested in the questions the new members asked the sixteen hundred older members about spiritual problems. After some study the organization found that the questions and answers revealed in these activities of the Laymen's movement uncovered several basic concerns about God, the Unknown, Immortality, the Suprapersonal, and the Supratemporal. This book is an outgrowth of the findings uncovered by the study, but Mr. Powers is careful to emphasize that this is his guide to the spiritual life and that it does not necessarily represent, and it sometimes varies considerably, from the views of his fellow-members of the Laymen's Movement.

The four main sections of this volume are headed: "Does God Really Exist?" "How Practical is the Spiritual Life?" "After Death, What?" "Can We Know God's Will?" He discusses these problems in some detail, but with a simplicity and lucidity most laymen will be grateful for after the oversimplified and glib answers of so many newspaper and magazine columnists and some preachers. Mr. Powers also abides by his intention to make this essentially a book of questions and of discussions of questions rather than of answers. Thus, it has the appealing non-dogmatic tone which the puzzled layman seeking spiritual aid will welcome.

Mr. Powers comments impressively on mediumship, psychic phenomena, and extra-sensory perception. He suggests that the interested prospective student of these new areas, which have a relationship to the spiritual, approach them without prejudice and that he study the facts in the many reports available, including some from which he quotes. But he warns against indiscriminate experimentation with psychic phenomena by the inexperienced and the unskilled. It is a specialty requiring the highest technical skill and it is hardly a starting point for even well-meaning amateurs. "The *study* of physical research and its results," he continues, "can be an enlightening, mind-opening, and faith-building experience. Such study is helpful if you are drawn to it by genuine scientific interest, by sincere questions as to the physical and psychological basis of your religious convictions, or by the need to understand spontaneous psychic experience that has actually

occurred. Study is one thing; experimental work is something else. It can quickly lead to foolishness at best or the most serious kind of dangers at worst, unless one is skilled, extensively trained in association with qualified experts, and thoroughly educated in this singularly difficult field."

A most valuable appendage to this volume is the full and excellent bibliography, with its listing of carefully selected books which the layman will find valuable in his further researches in the areas of Oriental religion, mysticism, psychic science, spiritual healing, philosophy, and psychology.

Here is a manual and guide by a religious man who is alert to the most recent advances in the study of human behavior. He retains his faith despite the new findings in science and in psychical research even though these findings may revolutionize the accepted concepts of faith and the spirit so painfully arrived at. It is this searching approach of a man deeply spiritual and yet devoid of dogma, as has been noted, that give this book an uncommon appeal. *A. A.*

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THE EVIL EYE

Studies in the Folklore of Vision

Condensation of the Book by

EDWARD S. GIFFORD, JR., M.D.

Drawings by Virginia Mason Gifford

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THE earliest written records which archaeologists have yet unearthed indicate that a belief in the evil eye has terrorized mankind from its beginnings. Modern newspaper reports and psychiatric case records show that even in our own day, fear of the eye's malignant power to "fascinate" remains.

Dr. Edward S. Gifford, renowned opthalmologist, has probed deeply into the folklore of vision throughout man's history. The results of his research appear in his book, "The Evil Eye," Studies in the Folklore of Vision. Because the editors of TOMORROW *believe this to be a balanced, witty, and often profound book, we are offering the following condensation to our readers.*

THE eye, more than any other part of the body, has long been the subject of curious beliefs. For this there are good reasons. Vision is of prime importance in man's struggle for survival. The eyes themselves are the center of facial expression, appearing to convey love and hate, joy and sorrow. An account of those beliefs provides an exciting chapter in the history of human thought.

By far the most ancient, the most universal, the most persistent of ocular superstitions is the fear that the eye is capable of projecting the malignity of its owner, and of inflicting an injury wherever its gaze happens to fall. An evil mind, it seemed likely, must have an evil eye.

Until recent times such use of the eye was considered an aspect of fascination, for, like bewitchment and enchantment, fascination was once the name for a diabolic activity. Fascination was characteristic of witches and wizards who, in the minds of the godly, merited death by burning. Through fascination a gifted operator influenced the mental state or damaged the physical state of his victim by speaking, touching, or merely looking. The greatest danger was expected from the look of the fascinator, either alone or in combination with magic words and personal contact.

Because this belief in the power of the eye is reflected in the oldest of human documents, it may well have been known to the early Stone Age peoples, and it is not too difficult to imagine how the idea might have arisen. The paleolithic hunter, climbing up some rocky mountainside, found himself looking into the beady eye of a rattlesnake and was paralyzed with terror, or he rounded a turn in the forest path to confront the baleful glare of a saber-toothed tiger and was frozen in his steps. If our hunter survived the encounter, his own pride, or any one of his friends who might have been present, demanded an explanation of this unheroic conduct. Naturally, a confession of fear would never do. There must have been some strange power in the animal, some invisible emanation from those wicked eyes which reached out to grasp the hunter and to render him helpless. The beast had the evil eye.

Whatever the origin, we find belief in the evil eye among primitive men of ancient and modern times as a force emanating from the eyes

of men, animals, and demons, and even from the painted or sculptured eyes of inanimate objects, to cause misfortune, weakness, illness, death itself. This fear permeates modern society, for primitive men are not confined to isolated and undeveloped portions of the world, to remote islands and jungle clearings. We rub elbows with them on the street and sit beside them on the subway.

For the most part the evil eye, when not the deliberate attack of a witch or demon, came to be regarded as an expression of envy, covetousness, greed, or anger, which might be exerted consciously or unconsciously.

In all languages this universal belief has received a special name. The ancient Romans called the eye with magic power for harm *oculus fascinus,* the fascinating eye, and the ancient Greeks used the word *baskania.* The *oculus fascinus* was known to the Hebrews as *ayn-hara,* and among the Syrians as *aina-bisa.*

To the modern Italians the evil eye is the *mal occhio.* In Naples, where the belief is still intense, natives speak of *la jettatura.* In Tuscany this ocular power is called *affascinamento* or *mal d'occhio.* In Corsica it is the *innochiatura.* Today in France it is *mauvais oeil;* in Spain *mail ojo;* in Germany *böse Blick;* in Holland *booze blik;* in Poland *zte oko;* in Norway *skjoertunge;* in Denmark *et ondt oje;* in Scotland *cronachadt;* in Ireland *droch-shuil;* in Persia *aghashi;* in Armenia *paterak;* among the southern Slavs *urok;* in Greece *avascama;* in Hungary *szemveres;* in Morocco *l'ain;* in Ethiopia *ayenat;* in southern India *drishtidosham.* To the English-speaking peoples this blight is the evil eye, though other terms are now more commonly used in England and America. The owner of an evil eye may be called a "blinker," while the victims are said to be "blinked," "eye-bitten," "fore-looked," "overlooked."

Actually, a belief in the evil eye as an explanation of natural phenomena, mysterious to the ignorant, comes easily to the human mind in the early stages of civilization and education. It comes easily to a disturbed mind in some mental disorders as well. No dubious theory of a single source in one primitive culture is necessary. Long after its inception, the belief was given a specious scientific support by the theory of vision evolved by the Greek philosophers. They taught

that visual rays were thrown out by the eyes to strike external objects, from which the rays were reflected back to the eyes. The opinion that vision was a form of energy originating in the observer persisted, though arguments were brought against it, till the beginning of the seventeenth century.

Through the ages the belief in the evil eye has undergone marvelous elaboration. The ingenuity of man, reasoning from an original false premise and motivated by fear of harm and hope of protection, developed a body of belief which is still with us nearly everywhere.

Various and wonderful are the effects which have been attributed to the evil eye. Any misfortune, particularly if unexpected or attended by mysterious and unusual circumstances, could be blamed on ocular fascination. Impairment of function, especially of the sexual function, was most suspicious. Headache, hiccups, and yawning were instantly recognized as symptomatic. Occasionally the evil eye has been used for amatory purposes, but a glance of this sort is lustful in the extreme and bodes no good to its recipient. According to the Talmud, the Rabbis Simeon ben Yohai and Johaanen could, with a look, transform men into heaps of stone; and when the Rabbi Eliezer ben Hyrcanus was dismissed from his teaching position he burned to ashes everything on which he turned his eyes, and in the same way made the pillars of the academy tremble. The Bantu Negroes of British East Africa believe that an envious gaze will cause a spear to break, or cause a leather sword sheath to be gnawed by rats. At Katanga, Central Africa, only those immediately concerned may watch the smelting of copper, for fear an evil eye might spoil the process; and in the Caroline Islands canoes are built out of sight and under cover for the same reason. It is even reported that the evil eye can cleave rocks and split precious stones. Minor annoyances are caused in Italy by the *jettatura sospensiva.* If you meet such a fascinator on your way to catch a train, you will arrive at the station too late. If you are on your way to call upon a friend, you will not find him at home.

In popular belief the evil eye has acquired special characteristics and become subject to classification. A straight, hard glance is always thought dangerous, but a fascinating glance cast obliquely would appear to be the most lethal.

William G. Sumner, professor of political and social science at Yale University, drew a distinction between the evil eye which consciously or unconsciously casts an evil spell without discrimination, and that which inspired by envy attacks only the prosperous, fortunate, and attractive. The first and more ancient form is best exemplified by the Italian *jettatura*. The second follows from the feeling some successful people have that their luck is too good to last, or that they do not deserve that it should last. This is the result of neurotic guilt feelings. In prosperity they project their own unconscious expectation of failure into the eyes of those who might be envious and, after failure and loss, blame an external influence for their own deficiencies. Bad luck, as well as good, must come to everyone, and a salve for wounded self-esteem will always be popular.

Sumner's distinction can not always be made. On the one hand the evil spell may be attracted by good fortune. On the other hand, while among those who hold to the belief there is more fear of a fascinator when they are in a position to arouse envy, the fear is also present in adversity. More precise is the distinction between the voluntary, or moral, evil eye, and the involuntary, or natural, evil eye. Both types may be either congenital or acquired, and both are permanent.

The Bantus of British East Africa and the Scots thought the evil eye had a strong tendency to be hereditary. Objections were raised in Scotland when a young man wished to marry a girl whose father had the reputation of being a fascinator.

When the voluntary evil eye was congenital, Roger Bacon thought it evidence of a diseased and corrupt nature. Using the concepts of astrology, he wrote that such persons were conceived or born under an evil constellation.

In all cases the involuntary evil eye was an affliction visited upon people who were far removed from diabolic associations, and who were often well disposed toward their fellow men. It could come as a punishment for disobedience to the Lord, says the Books of Deuteronomy (28:54), "so that the man who is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children." Nearly always, however, these unfortunate but dangerous persons were cursed at birth.

The Irish novelist William Carleton (1794-1869), in the preface to his novel *The Evil Eye, or The Black Spectre,* speaks of the belief in the evil eye as very common in Ireland, but not as a cause of fear unless the fascinator has been aroused by a desire for vengeance. On the other hand there are stories which describe such eyes as completely out of control. One Irishman became associated with so many accidents and misfortunes that he was forced by public opinion to wear a black patch over one of his eyes which was considered evil. Polish folklore contains the story of a father with the evil eye who killed himself rather than injure his children. In Scotland there were cattle owners who remained in the house when their own herds were driven out to pasture, for fear of doing the animals some injury.

Pope Pius IX (1792-1878) was extremely popular in Italy during the early years of his pontificate. Nevertheless this stout, kindly man was endowed with the evil eye by universal opinion. Shortly after his election in 1846, as he was being driven through the streets of Rome, his glance happened to fall upon a nurse who was standing in an open window with a child in her arms. A few minutes later the child fell from the nurse's arms to the pavement and was killed. No one thought for a moment that the Pope had wished this disaster, but it gave him a life-time's reputation for the evil eye.

The death of a large number of cardinals during his pontificate gave the successor of Pius, Leo XIII (1810-1903), the same reputation, and he was held responsible when King Humbert of Italy was assassinated in 1900 by an Italian anarchist from Paterson, New Jersey.

To be recognized as a fascinator has a few advantages, and a great many disadvantages. A farm woman in Scotland found that she could have almost anything for which she asked. People were so afraid of her evil eye that they granted all her requests for fear of incurring her displeasure. Yet, pleasant as this might be, it is no way to win popularity. During the witch panic, which swept through Europe like an epidemic in the sixteenth and seventeenth centuries, such a reputation led to a fiery death at the stake. In other times, and in our own day, the least to be expected is social ostracism.

Alphonso XIII (1886-1941), King of Spain, lost his throne and went into exile when Spain became a republic in 1931. Unprotected

by royal prerogative, he had to endure the inconveniences of his reputation for the evil eye, and it is said that he met occasional humiliations with dignity. In Rome the Italians muttered *"mal occhio"* as he passed, made the manual gestures which ward off the danger, and brushed their clothes to avoid contamination. When a dinner was given for him in Venice by Elsa Maxwell, that indefatigable party manager and ringmaster for what is called café society and the international set, Alphonso found himself the only guest. Twenty titled Italians had refused to come. The king ignored the empty places and succeeded in charming Miss Maxwell.

Estimates of the prevalence of the evil eye reflect the extent of belief rather than a careful statistical analysis. The Persian sacred book the Avesta describes the god of evil, Anra-Mainyus, or Ahriman, creating with his evil eye 99,999 different diseases. Rab, a Talmudic teacher of Babylon in the third century after Christ, blamed ninety-nine out of one hundred deaths on the evil eye. In Morocco two native proverbs give two different estimates: "The evil eye owns two thirds of the graveyard," and "One-half of mankind die from the evil eye."

Those Who Fascinate

IT was assumed that those most likely to exert fascination over the fortunate were those with most reason for feeling envy and malice.

In India, the one-eyed are feared, since they would naturally envy anyone with two eyes, unless the two-eyed had some other blemish. W. Crooke, of the Bengal Civil Service, while working in India had a one-eyed office clerk whose colleagues refused to sit in the same room with him because their accounts always went wrong after he looked in their direction. As Charles Dickens said of eyes, there is a popular prejudice in favor of two for each individual. The Khasis of Assam in northeast India consider the cross-eyed and walleyed dangerous except

to their own immediate families, and only wealth can overcome the difficulty of arranging a marriage for those so handicapped. The English countryman has similar fears of squinting neighbors and strangers.

In general any condition of the eyes which appears to be abnormal or unusual may awaken the fear of the fascinator. Accusations have been brought against those with a drooping of one or both upper eyelids (*ptosis*), with one eye set at a markedly different level of the face from the other, with inflamed eyes, with a keyhole-shaped pupil caused by the absence of a section in the lower portion of the iris (congenital *iris coloboma*). Dark, lowering eyebrows are feared in Ireland, and eyebrows that meet over the nose are feared in India. I once met an Indian bride who requested her American husband to shave a clear space between his eyebrows.

Eye color may be sufficient to win an evil reputation. It is not uncommon to find the two eyes of an individual differing in color as a congenital anomaly, or as a result of infection in one eye. This difference in eye color is feared in Scotland. In Mediterranean countries eyes are usually dark, while in northern countries the reverse is true, and anyone whose eyes differ in color from those of his neighbors comes under suspicion. This is the meaning of the Moroccan proverb: "Don't marry a blue-eyed woman, even though she has money in her box."

Prominent, brilliant eyes cause alarm. Jacques Offenbach (1819-1880), composer of *The Tales of Hoffmann* and the music later adopted by Manuel Rosenthal for the *Gaîté parisienne* ballet, had curious, glittering eyes. A rumor spread throughout Paris that he possessed the evil eye, probably instigated by the novelist Théophile Gautier, who detested Offenbach. It was facetiously reported in the Paris newspapers, at the time of Offenbach's marriage, that he had recently caught a glimpse of himself in a store window and was so frightened that he was hastening to marry. The Emperor Napoleon III, popularly believed to have the evil eye, was variously described by historians as glassy-eyed or fishy-eyed.

Other physical distinctions also carried the stigma. There is a saying in Ireland: "Let not the eye of a red-haired women rest on you." In Morocco it is said: "He who marries a woman with reddish

hair will lose his property and also the cow." The Rwala Bedouins suspect a man of the evil eye who lacks both upper eyeteeth. Hunchbacks were feared in the ancient world, and are still feared in Europe. A general description of a fascinator's appearance occurs in an obscure and long-forgotten essay on the subject by Alexander Dumas which I have translated: "The *jettatore* is ordinarily lean and pale; he has a nose like the beak of a crow, with big eyes which resemble those of a toad and which he ordinarily covers in order to deceive with a pair of spectacles: the toad, as everyone knows, has received from heaven the fatal gift of the *jettatura*: he kills the nightingale by looking at it."

Antisocial characteristics are suspect. Those who live alone in seclusion, or who live unconventional lives, are often elected fascinattors. Not only his lameness gave Lord Byron the evil eye, but even more his reputation for sin and eccentricity. Antonio of Cartagena, professor of medicine at Alcalà, wrote in 1530 a book on pests and fevers which contained the opinion that the power of fascination is most apt to be given to old melancholic and hot choleric temperaments.

Circumstances may conspire to give the evil reputation, as they did for Pope Pius IX. A gentleman of Naples in the last century acted as godfather on three occasions. When all three children died young the obvious conclusion was drawn, mothers took every precaution to keep their children out of sight, and no one ever thought of again asking him to act as godfather. In Rome a handsome, affable man became associated with so many mishaps that it was expected as a matter of course, when he attended a party, that the ices would not arrive, the musicians would be late, the lamps would go out, and a waiter would smash a tray of refreshments. Obviously, he was a *jettatore.*

About 1930 a professor of physics at the University of Rome, a colleague of Enrico Fermi, the pioneer in nuclear physics, achieved such a reputation for the evil eye that even to mention his name was considered an invitation to misfortune. He had been present to watch the sinking of the Italian ship *Principessa Mafalda,* with the loss of three hundred passengers, and a man had dropped dead in a streetcar at the very moment the professor entered it.

From ancient times to modern Greece, Italy, and Scotland old women have been thought more disposed to cast an evil eye than the young and attractive. St. Thomas Aquinas specifically accuses little old women on the ground that their souls are more vehemently moved to wickedness. Antonio of Cartagena was quoted in a book on the diseases of boys, published in 1611, as holding that old women can fascinate more easily because the menstrual blood is retained in their veins. In the acts of the Academy of Paris for 1739, an experiment with an old woman of evil reputation was described. After she had gazed into a mirror a quantity of filth formed upon it which, on examination, was pronounced poisonous.

At the trial of Bridget Bishop for witchcraft at Salem, Massachusetts, on June 2, 1692, it was testified that if the prisoner "did but cast her eyes" on the bewitched girls, "they were presently struck down." The Reverend Dr. Cotton Mather of Boston, who was most diligent in bringing suspected witches to trial, added to his account of Bridget a further proof of her visual power: "As this woman was under a Guard, passing by the great and spacious Meeting-house of Salem, she gave a look towards the House: And Immediately a Daemon invisably entring the Meeting-house, tore down a part of it; so that tho' there was no Person to be seen there, yet the People, at the noise, running in, found a Board, which was strongly fastened with several Nails, transported unto another quarter of the House." On such evidence this gay tavern keeper with the red bodice was hanged.

Those Who Are Fascinated

WOMEN, children, and domestic animals are particularly susceptible to the evil eye, and much more so when the women are beautiful, the children attractive, and the domestic animals healthy.

With marriage, women face their time of greatest danger. Brides are a natural object of envy; and, to a lesser extent, so are bridegrooms.

To neutralize the evil eye of wedding guests the Tamils of southern India wave a vessel containing water, colored yellow with turmeric, about the bride and groom at the wedding; and, when the pair are

about to enter their new home, the vessel of colored water, and a coconut as well, are waved. As a variation, balls of colored rice may be waved over the bride and groom, and water poured into their hands or over their heads, or a few drops of milk poured on their foreheads from a fig or betel leaf.

In northern Morocco the bride is placed in a box after the wedding, and carried thus by horse or mule to her new home, as a means of protecting her from the evil eye. One tribe constructs the box from oleander branches, which are especially protective. It is also the custom in Morocco to throw raisins, figs, and dates over the bride to avert the evil eye. A modern Greek bride may have an open pair of scissors concealed on her person, while her bridegroom carries a black-handled knife in his belt to intimidate fascinators.

The most probable reason for the ancient custom of veiling brides is the fear of the evil eye. The bridal veil is mentioned in the Book of Genesis (24:65) when Rebekah comes to marry Isaac, and it was such a matter of course in ancient Rome that the verb meaning to veil (*nubere*) came also to mean the marrying of a woman. The same protective purpose is served by the veiling and seclusion of women in general throughout the Mohammedan world. Beginning perhaps with the protection of beautiful women, who naturally attract the evil eye, the implied compliment would soon be demanded by the plainer women, till all were veiled and secluded.

No sooner has a woman passed safely through the perils of her wedding than she must take thought of the dangers attendant upon pregnancy and childbirth, when the evil eye may again seek her out to cause death, abortion, birthmarks on the child, congenital defects, or the birth of monstrosities. The danger is thought to increase as pregnancy advances and becomes more apparent. This was a terror of antiquity that still shadows the peoples of modern Europe, Africa, Asia, and the Americas.

Marriage and pregnancy are crises in a woman's life, but if she wishes to repel the evil eye she must at all times employ prayers, amulets, and magic rites, until she has reached the age at which she no longer is able to command the admiration of the opposite sex and the envy of her own. The European women, both educated and unedu-

cated, use methods inherited from classical antiquity, which in turn received them from a much earlier time.

Children are especially liable to damage from the evil eye because as Plutarch said, they have a "weak and soft temperature," or as St. Thomas Aquinas said, they have a "tender and most impressionable body," or as Roger Bacon said, they are "tender in age and complexion," or as Antonio of Cartagena said, they are of a "moist and tender constitution." With unexpected realism Antonio added that it is often difficult to determine whether young children are fascinated or are suffering from sour milk.

Accordingly, every effort must be made at the earliest possible moment to protect children from fascination. The mother, of course, has been extremely careful during her pregnancy and, as soon as the child is born, takes special precautions for the infant. The ancient Romans invoked the aid of Cunina, goddess of the cradle. The ancient Persians called upon Anahita, goddess of pregnancy, birth and lactation. Today in Persia the child's head at birth is covered with soot, preferably as soon as the head appears and before the rest of the body has been delivered.

Throughout the Balkan countries mothers wrap the heavy wooden cradles in thick woolen coverlets so that no evil eye or breath of fresh air can reach the child. Such a custom does nothing to reduce the high infant mortality, but when the children do grow sick or die it is felt that, despite every care, the evil eye has prevailed. Similarly, the peasant women of Egypt ascribe the hollow eyes, pale faces, swollen bellies, and scrawny arms and legs of their children to the evil eye rather than to malnutrition. Among the Jews of Tunis a baby was concealed from the evil eye behind thick curtains for some time after birth, and a smoking light kept burning day and night within the curtains. Indirectly, children actually do suffer from the evil eye.

The association of the evil eye with the praising of babies and young children has led to the custom of addressing them by opprobrious names, and resenting any use of flattery by admiring relatives and friends. In China children are often nicknamed *dog, hog,* or *flea* to minimize the danger of the evil eye. In India a male child may be called *dunghill, grasshopper,* or *beggar,* and a female child *blind,*

dusty, or *fly.* We are following an old practice when we address our children affectionately as *scamp* or *little rascal.*

The animals most affected by fascination are the domestic ones whose fate is linked to that of man. The usual victims are cows, sheep, pigs, horses, mules, and camels. If one of these is of special importance to a particular community, that is the animal which will be most involved in the local accounts of fascination. "I do not know what eye bewitches my tender lambs," wrote Virgil in recounting the conversation of Italian shepherds.

Cows suffer greatly from the evil eye in the Scottish highlands, and so do horses, chickens, and ducks. Cows abort, sicken, and die, and their milk dries up, turns sour, or refuses to be churned into butter. Horses break their legs, or go into convulsions and die. Chickens and ducks die, or stop laying eggs, or the eggs are found to be soft shelled. The Nandi, a tribe of East African Negroes, have similar troubles with their cows; the English strive to protect their pigs and sheep; the peoples of China, India, and Greece fear for their horses; and the Arabs and Turks expect fascinators to prey on their horses and camels.

The products of fields and orchards are also thought to be in danger from evil eyes. In 450 B.C. the first Roman codification of law, the Twelve Tables, set a penalty for enchanting the harvest. Therefore it should come as no surprise that the evil eye has been credited with the ruin of crops.

Anyone may be injured by fascination, though not included in the categories most disposed, and there are times when anyone is very likely to be caught. To boast is simply to ask for trouble. It is advisable not to mention personal possessions, capabilities, or good fortune, and even to be reticent about current activities and intentions.

The peasant among the southern Slavs will not tell how much land he owns, or how many cows and sheep. To such questions he shrugs his shoulders, or gives a vague answer. When the shepherds count their own sheep they use a switch of hazel or cornel wood to counteract the magic inherent in these kinds of wood.

Some individuals have been considered immune to fascination. In parts of modern Greece babies from birth to the time of baptism are regarded as children of darkness whom the powers of darkness would

not attack. Men born in northern India by breech presentation, or with double thumbs, or who have become bald, are safe from fascination. (Apparently there is an assumption that bald men can no longer attract an admiring eye, but I can testify that this is absurd.) Anyone born in August during the Salono festival, a north Indian religious ceremony associated with the full moon, or who has accidentally eaten cow dung in childhood, is not only protected from the evil eye but may cast it himself.

The most sensible observation comes from Morocco, where wise men believe that those who do not fear the evil cannot be harmed by it. "He who is afraid of a thing gives it power over him," they say.

Protective Measures

IT was the opinion of Albertus Magnus, scholar, teacher and churchman of the thirteenth century, that neither fascination nor magic can harm anyone who has a firm faith in God. Unfortunately, this is not a faith easily maintained at a constant pitch, and man, in his battles with the evils of life, has rarely hoped to prevail through passive faith alone. He has preferred to invoke the rites of magic and religion, separately and together. The earliest efforts at self-help probably took the form of magic, which is an attempt to compel gods and devils to comply with human wishes. When this method failed too often, man turned to the supplications, sacrifices, and prayers of religion, in which he confessed his helplessness and stooped to begging. Though official priesthoods frown on pure magic as a rival system, laymen are accustomed to combining magic and religion so that incantations borrow from religion, and prayers are recited in the spirit of incantations. These strivings appear in the methods devised to combat the evil eye.

In mid-nineteenth century Alexander Carmichael collected and translated many ancient incantations from the oral tradition of the western highlands and islands of Scotland, among which are a number directed against the evil eye. A very popular one for counteracting the painful results of fascination was only effective if handed down through the generations from male to female, or female to male. Before using it the man or woman operator obtained water from a stream at a point "where the living and the dead alike pass," which could mean a bridge or ford on the road leading to a cemetery. The water was lifted with a wooden ladle in the name of the Holy Trinity, and great care was taken that not a drop was spilled. A bit of gold, of silver, and of copper was placed in the ladle, the sign of the cross made over it, and the formula slowly recited.

The sufferer then drank of the water and was anointed on head and backbone with it. What water remained was poured over a cornerstone, threshold flag, or other stone or rock. If the copper adhered to the bottom of the inverted ladle, a man had cast the evil eye. If the gold or silver adhered, a woman was guilty.

The Irish have a charm of pseudo-religious character, but entirely pagan in spirit, which, like the Scottish one just preceding, was revealed to St. Bridget by the Virgin Mary; it goes as follows: "If a fairy, or a man, or a woman hath overlooked thee, there are three greater in heaven who will cast all evil from thee into the great and terrible sea. Pray to them and to the seven angels of God, and they will watch over thee. Amen."

The southern Slav who is feeling the effects of an evil eye may wash himself in water containing a copper coin, and then inform the coin, in a short incantation, that it will be given to a blind man, and must take with it the curse of having been "overlooked."

Akin to prayers against the evil eye are the magic and pious expressions used in conversation. These are useful for avoiding harm when bestowing praise, receiving compliments, admitting good fortune, and when meeting a suspected fascinator.

The ancient Romans introduced their good wishes or their compliments with the expression, "Wishing no harm" (*Praefiscini*). The modern Italian in like circumstances will say, "May the evil eye not

strike," the Turk, "God be praised," the Greek, "May no evil come to you," and the Moroccan, "May God be blessed." If a native of India should bring his child to visit a European, he is pained to hear it praised unless the praise is accompanied by some such pious wish. If you so much as look with approval on a child in Ireland, it is best to avoid suspicion by saying, "God blessit," and on passing an Irish farmyard where a handsome herd of cows is collected for milking the proper benediction is to say, "The blessing of God be on you and on all your labors." The English countryman has no fixed formula, but in paying compliments resorts to such expressions as, "Mus'n zay too much," or, "That ever I should zay zo," or "I don't wish no harm, so I o'nt zay no more." This English practice is also followed in Scotland, where it is called forespeaking.

Among people who consider these precautions necessary their omission is a serious breach of courtesy. To omit them is to invite retribution by implying that our gifts are due to our own merit and not to the grace of God, and the person addressed must quickly make up the deficiency to avoid fascination. In Italy this can be done by saying, "God be thanked" (*Grazia a Dio*), in Ireland by, "Glory be to God," and in England by, "Lord be wi' us."

Praise may also be met by contradiction. The canny Scot is likely to counter any compliments to his horses and cows by pointing out real or imaginary defects. Better still, of course, is to hide a desirable animal or possession. In northern India the owner of a cow which gives much milk will conceal the animal as much as possible. The Moroccans believe in buying what is particularly desirable in secrecy and then hiding it, and in receiving gifts without envious spectators. "Understand me," they say, "don't give me publicly."

Either spittle or the act of spitting played an important part in magic rites and offerings to the gods, even though spitting was also well established as an expression of contempt. In modern Greece the simplest precaution when fascination is felt or suspected is still to spit three times on oneself.

Once a person is ill from the effects of fascination, spittle may be employed in the cure. In one district of India salt and mustard are waved around the victim's head and thrown into a fire, and he is then

told to spit. The Badu Bedouins of Beersheba will take a male sufferer to a man of excellent character to be spat upon, and a female sufferer to an irreproachable woman for the same therapy.

The spittle of the fascinator, when he can be identified, is not only superior medicine but may be the only means of preventing death. In Corsica the fascinator must be forced to spit three times into the mouth of the sick child. If any Albanian child becomes mortally ill, life may yet be saved if the witch who has exerted the evil eye can be found and forced to spit in the child's mouth before the sun goes down.

Amulets are small ornaments worn as a protection against any evil magic influence, but they are particularly useful against the evil eye when worn in full view. Because the first glance of an evil eye is the most powerful, any object which catches that glance will absorb the poison destined for the wearer, who will then confront only the weaker, second glance. The efficiency of amulets in catching the eye of a fascinator is increased by making them as grotesque as possible. "People imagine," wrote Plutarch, "that those amulets that are preservative against witchcraft are likewise good and efficacious against envy; the sight by the strangeness of the spectacle being diverted, so that it cannot make so strong an impression on the patient." Talismans are similar to amulets in design and purpose, but are put on display in the home rather than worn on the person.

The popularity of the apotropaic eye symbol has persisted into modern times, reinforced by the association with the protecting eye of God and providence. On the reverse of the great seal of the United States, adopted in 1782, appears the divine and magic eye, surmounting a thirteen-step pyramid representing the thirteen original colonies. It is easily seen by examining the back of any one-dollar bill.

The earliest known Greek amulets against fascination were carved heads of the Medusa, not only because they were hideous enough to arrest an evil eye, but also because the Medusa herself had wielded an eye so powerful that it turned men to stone, and the reminder of this might give pause to any ordinary fascinator.

The *cima di ruta* is a compound amulet designed as an appeal for divine assistance against fascination, and is particularly directed to Diana. Silver is the metal of Diana, the moon goddess, and the three

branches suggest her spheres of activity in heaven, on earth, and in hell, for which the Roman poet Horace called her the three-formed goddess (*diva triformis*).

Similarly, a multitude of shapes in many materials have been used throughout the world to combat the evil eye, and all other evils, because of some magical or religious association. Advanced civilizations developed intricate amulets and talismans of rare materials, while primitive peoples used what skills and materials they had available, but all drew from their own charms an increased sense of security when they were worn by men, women, and children, and being hung on horses, cattle, and camels.

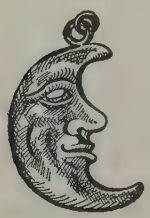
Ring amulets have been used against all types of enchantment, but silver rings with gold studs are particularly efficacious against the evil eye. Precious and semiprecious stones are everywhere considered protective against fascination.

The infinite list of amulets which have been used against the evil eye includes such an odd assortment as the skin of a hyena's forehead, the figure of a hunchback known as a gobbo, the tail of a wolf, an anklet of mother's hair for her infant, an onion, a miniature wheel, club, skull, hook, snail, lion, pig, dog, elephant, frog, or lizard. Painted images or miniature replicas of tridents, swords, spears, knives, arrows, daggers, nails, and pins suggested destruction to any eye, and therefore to an evil one.

Certain colors, particularly red and black, are feared by witches and fascinators, and may be used against them. The Roman bride wore a large red veil which covered her head. In Romania children and adults alike decorate themselves with red ribbons, and on the horns of oxen hang red rags. The Talmud advised painting fruit trees red when the fruit was falling to guard against the evil eye. Tuscan peasants of the last century put a piece of lead ore, a lead slug, or a lump of crude antimony in a red woolen bag, which they carried for protection against the *mal occhio* and to bring good luck. In Scotland worsted threads were tied around the necks of children for their protection. The threads were usually red, but might be green or a mixture of different colors. South American Indians share this belief in the magical properties of color.

The rites of magic and religion have always utilized the hand in prescribed gestures. Similarly, against the evil eye the hand has always been a powerful instrument, with the important advantage that it is ever present. When amulets and talismans are lost, the mouth dry, the bladder empty, and time too short for prayers and incantations, the hand is quickly available.

A very ancient and efficacious position of the hand is obtained by clenching the fist with the thumb thrust between the first and second fingers. It is a phallic gesture called the *manus obscenus* by the Romans and the *mano fica* by modern Italians. Against the evil eye it gives instant protection, and for this reason appears on the *cima di ruta* at the terminus of each branch. When the horns gained prestige in amulets and talismans as a protection against fascination, so did another position of the hand known as the *mano cornuta* to the Italians. To achieve this enclose the second and third fingers with the thumb and extend the first and fourth fingers. In Italy the result is known today as making the Devil's Horns, but the custom preceded the appearance of the Christian Devil. On a wall unearthed at Pompeii was found a painting representing a theatrical scene in which a comic character is making the sign of the horns at an angry prostitute. The hand may be held in either of these positions while walking, or with the hand in a pocket at social gatherings, or even while bodily pointing at the eyes of a suspected fascinator.



The Evil Eye Today

THAT the belief in the evil eye is still with us cannot be too surprising. Man is certainly a clever animal, with a genius for contriving theories and gadgets. More rarely is he intelligent, and a great ignorance is easily combined with great technical ability. As an an-

thropologist, Sir James Frazer recognized primitive savagery close under the surface of civilized society.

Even scholarship of a high order and long familiarity with the aberrations of human belief may be no protection against the demons who peer from the shadows of the mind. Sir E. A. Wallis Budge, once keeper of the Egyptian and Assyrian antiquities in the British Museum, and a prolific writer in his field, subscribed to a belief in the evil eye. As recently as 1930 he expressed the opinion in his book on *Amulets and Superstitions* that we may accept a belief, drawn from the general experience of mankind, that envy confers on the eye some dangerous quality which strikes out and works an injury upon any person or inanimate object standing in its way.

The long tradition of the evil eye is reflected in our ordinary speech when we refer to a penetrating gaze, a withering glance, or a dirty look. The ability to look daggers and freeze with a glance is the first step to becoming a potent fascinator. Furthermore, the principles of fascination are implicit in the belief firmly held by many educated people, clearly not idiots, that they can feel the stare of a person not visible to them. Of 1,300 college students questioned at Stanford University 84 per cent of the women and 72 per cent of the men believed this possible, but when 1,000 tests were made of these students' ability to sense whether or not invisible eyes were upon them there were 502 correct answers and 498 false. The investigators concluded that the answers were no better than guesses and did not demonstrate the reception of a visual impact or mental telepathy.

My *cima di ruta* was given to me by a friend who bought it in Florence in 1928. An observer in 1933 reported that the beads long worn by horses and mules in Greece and the Near East against fascination were now hanging from automobiles as well. When Morley Cassidy of the *Philadelphia Evening Bulletin* went to Lagos, Nigeria, in 1953 to report the native uprising called the Mau Mau rebellion, he found witch doctors selling toad skins as amulets against the evil eye. An advertisement in *The New Yorker* for October 15, 1955, pictured a charm bracelet, for sale in a Fifth Avenue shop, from which dangled several amulets long associated with the evil eye. The advertisement specifically recommended a little pig for evil-eye protection, but there

were also a hammer, an ivory horn, and a fish. At a cost of ten francs, or three cents, two writers for the *National Geographic Society* recently purchased in French Morocco a small piece of translucent stone called a *chu-ba,* or evil eye. Their native guide assured them that it was a genuine amulet, and explained that if an eye appeared in the stone when it was placed in the fire they could be sure some enemy had put the evil eye on them.

The unenviable reputation of Spain's King Alphonso as a *jettatore* began in 1923 with a series of mishaps on the occasion of his state visit to Italy to pay his respects to Mussolini's new government. As His Majesty's ship approached Genoa, an Italian fleet steamed out to meet the king. The weather had been perfectly clear, but when the Spaniards came within sight of the coast the worst storm in years quickly developed, washing four Italian sailors overboard to their deaths. In addition an air compressor on an Italian submarine in the escort exploded and killed a man.

This was enough to start a sinister rumor among the Italian people, who are quick to recognize a *jettatore.* Accordingly, there was no great surprise when an ancient bronze cannon, fired in salute as Alphonso entered the Bay of Naples, exploded and killed the crew. No doubt remained after a naval officer in the reception committee at Naples collapsed as soon as he had shaken hands with Alphonso, and died in a hospital later. Since a modern method of protection against the evil eye in Italy consists of touching some bit of iron such as a horseshoe or an iron key, the cheers which greeted Alphonso's public appearances now merged with the jingling of iron. Finally, at the close of the visit, the royal train passed the dam holding the waters of Lake Gleno, and the next morning the dam broke, drowning fifty people and making five hundred homeless. The king's reputation had a lifetime guarantee.

In 1948 the evil eye was still operating in Germany as is indicated by the following report:

FRANKFURT, GERMANY, May 13, 1948 (U.P.)—A 20th century witchcraft trial, featuring testimony about eerie light, midnight visions and mysterious "anti-evil pills," was held at nearby Sarnau today.

"He bewitched our cattle," one farmer said, glaring at Burgomaster Werner Boldt.

Five Sarnau citizens were sued for slander after a year of spreading reports that the mayor of Sarnau was a sorcerer. All were acquitted because German law provides no penalty for people who say other people are enchanted.

Sarnau's 200 residents have been avoiding the burgomaster for a year. They refused to enter his home or visit him at his office. Some of them said they suffered from a "mysterious illness" after the burgomaster looked at them.

"I'm just taboo," the burgomaster told the court today. "I have heard that there is even some plot to remove me from office."

The people of Sarnau began to feel sure their burgomaster had strange power after some cattle died. "Nobody could explain what it actually was," one elderly woman testified, "but lots of our cattle died after Boldt strolled by and looked at them."

"It's because of his dangerous look," one of the defendants explained today.

In the United States a frank acceptance of the evil eye is usually confined to rural districts and to the foreign sections of large cities. Dr. Benjamin L. Gordon, ophthalmologist and medical historian, practiced in South Philadelphia in the first years of this century among a population largely Italian in origin. One of his patients blamed a neighbor's evil eye for the constant yawning of her child because the neighbor had admired the child's skin and hair. Another patient thought her child cross-eyed because a cross-eyed man looked at her two days before the birth of the child. A medical colleague told Dr. Gordon of a child seized with hiccups after the visit of the mother's sister-in-law who had no children of her own and who was naturally jealous. From a clergyman, converted to a belief in the evil eye by his experiences, Dr. Gordon heard of a child attacked by fever and vomiting after the visit of a childless man who had the reputation of involuntarily causing illness in the children upon whom he looked. In this particular case the clergyman wished to call a physician, but the mother insisted that only an evil-eye specialist would know the proper treatment. Accordingly, an old man was summoned who put a skullcap on the child's head, laid his right hand on the cap, and mumbled an incantation or prayer.

Many of the patients and clinic secretaries at the Pennsylvania Hospital in Philadelphia, in whose clinics I have worked for the past

twenty years, come from the same district in which Dr. Gordon began his practice. From them I have learned that the fear of being "overlooked" is widespread, and that there are many women throughout South Philadelphia who know the appropriate prayers against fascination and who are willing to relieve the depredations of the evil eye without any thought of remuneration. Headache is a very common symptom, but general discomfort, weakness, fatigue, and stomach ache are also frequent, often preceded by an unpleasant sensation of warmth which gives warning that an "overlooking" has taken place. In such an emergency the practitioner makes the sign of the cross and then, while marking a cross with the thumb on the forehead of the sufferer, mutters the appropriate prayer. If relief does not come within a half-hour, the prayer may be repeated; but if this is done the prayer must be repeated a third time, for, as in all magic rites, the odd numbers are more important than the even, and the number three the most important of all. If the attack occurs on a Friday, the cure must be administered on the same day, or the symptoms will continue through the entire week end. When it is impossible to reach the practitioner in person the same results may often be obtained by sending a bit of jewelry or clothing worn that day, and over this the prayer will be intoned. Should there be any doubt about the cause of the symptoms this may be determined by dropping a little olive oil into a bowl of water. If the oil floats on top of the water no evil eye is at fault and a doctor of medicine can find a cure, but if the oil disperses into the water you have indeed been "overlooked" and had better consult an evil-eye specialist at once.

I wished to learn what the prayers against fascination used in South Philadelphia might be, but I found that it could not be arranged. Such information is given only to those who will use it reverently, and even then the prayers may only be taught at midnight on Christmas Eve. It was possible, however, to buy evil-eye amulets, and in a little shop I purchased small gold figures of fish, crescent moons, and hunchbacks. [*See accompanying illustrations.*]

An understanding of what the fear of an evil eye can do has been forced on the United States Senate. When the labor-rackets investigating committee interviewed an Italian racketeer from New York, in August 1957, the committee was told that the evil eye had been used

to keep dissatisfied employees on the job. The committee's lawyer reported that the racketeer "was hired by one employer to come in once or twice every week or so and glare at his employees." He said the employer found it was "enough to have him come in and look at them to keep them at their work."

The natural appeal to profound human emotions of the belief in the evil eye appears in the delusions of the mentally deranged. In 1926 Dr. Phyllis Greenacre, a psychiatrist of New York City, reported the cases of a thirty-nine-year-old man with schizophrenia who believed he could kill with a look.

Three more cases of schizophrenia with the evil-eye delusion were reported from Colorado in a psychiatric journal of 1954 by Doctors Garfield Tourney and Dean J. Plazek. A twenty-nine-year-old man mumbled incoherently about eyes staring at him, and about the evil eye. A twenty-seven-year-old woman complained that her male employer concentrated his eyes first on her left eye, then on her right, and finally on both together, as a means of extracting her brain. A thirty-two-year-old woman described a "private eye," by which she meant an actual eye and not a private detective, watching and directing her. She saw this frightening eye in people about her, in cats, and in the radio.

These unfortunates had strong feelings both of hostility toward others and of guilt about themselves. Dr. Tourney and Dr. Plazek suggested that the hostility had found expression in the concept of the evil eye that could do harm to others, and was then turned upon the self in expiation of guilt by thinking of the evil eye as coming from an external source. This choice of self-punishment may have been determined by the frequent occurrence of the eye as a sexual symbol in the workings of the unconscious mind, and by the large sexual element in the feelings of guilt.

For many the fear of the evil eye may represent aggressive impulses turned upon the self because of a guilty need for self-punishment associated with forbidden sexual strivings. In very simple terms, a terror of the evil eye may indicate a bad conscience. The kingdom of heaven is within us, and hell is there too.

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(*Continued from inside front cover*)
to "produce" events. These events, clearly seen by me and happening in a precise and ordered way, are not—in the common meaning of the word—merely "imagined" by me.

Time and time again, this type of event has involved men with whom I appear to have been destined to work, although years might eventually pass before events catch up with the precognitive observation. This vision may have encompassed situations entirely unfamiliar to me at the time I had, in a special sense of the word, "envisioned" them.

The questions that puzzle me are concerned with the progress of events between the original "seeing" of the event and its actual occurrence. What is it that happens in the intervening period, which may cover several years? Has intuition dropped off to sleep, while its impact speeds atoms and electrons of the material universe on their way, so that the vision translates itself into happening—at the precise moment of one's inner need?

I realize that Dr. C. G. Jung has developed his concept of synchronicity around something similar, what he calls the "meaningful coincidence." While I do not wish to draw this analogy too far, it does appear as if intuition translates energy into events—distantly related to the way in which an eclipse of the sun can be calculated long before the event. The question then poses itself like this: Can concrete vitality retain within itself a motion picture film, as it were, of things that are going to happen? Is there a state of regulated somnolence which will produce a picture of unborn events?

IT IS, of course, a good deal easier to pose such questions than to answer them. Still, modern scientists have progressed far enough to welcome such questions, no matter how difficult it might be to redefine them in terms of research methods and in the terminology of scientific inquiry. This new open-mindedness is, of itself, encouraging. The puzzle of precognition is at last being examined with scholarly care, although it may not be solved in our life time.

EILEEN J. GARRETT

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